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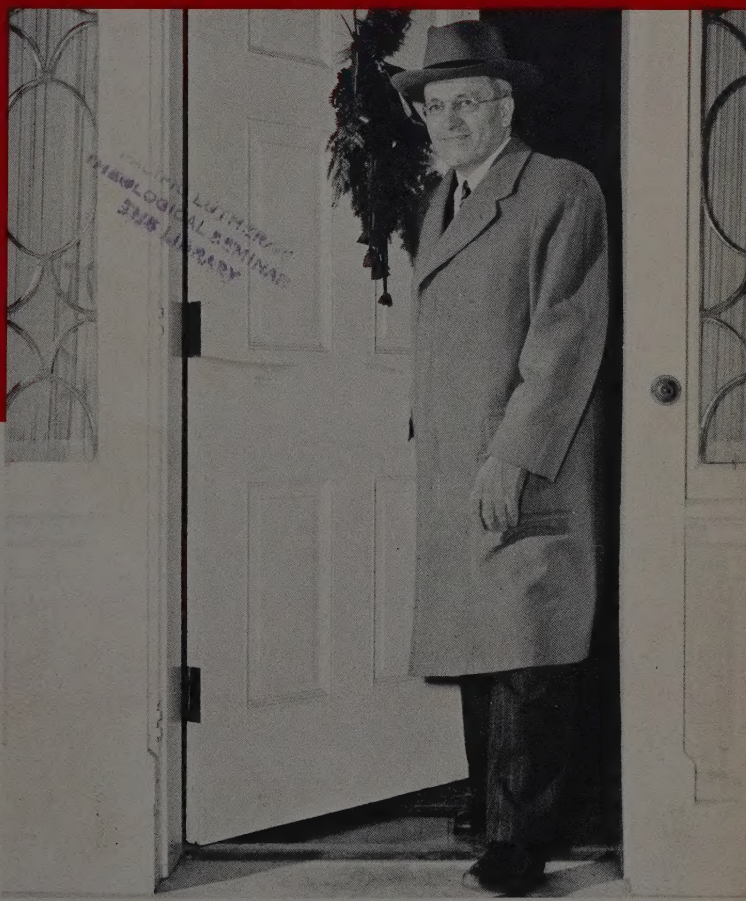
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THE PRESIDENT STEPS OUT

Dr. G. Morris Smith retires at Susquehanna

Vol. 41, No. 21

FEBRUARY 25, 1959

Locked Door

THE CHURCH had for several years believed in the "open door" policy. Day and nigh around the clock, week in and week out, the door to its sanctuary had never been locked It had remained open in invitation to members and passers-by to enter for a moment o an hour of prayer.

Many persons had entered this open door, and there, in the quiet before the altar, ha found the Lord.

But now, a day in advance, the ladies were preparing for their annual bazaar. Silve stars and colored streamers hung from the ceiling of the Sunday school rooms. Long table were set up in readiness for the inevitable sauerkraut supper. Booths, erected all aroun the walls, were filled with cakes and candy, with toys and dolls, with all kinds of whit elephants.

AS THE LADIES LEFT for a night's rest before the busy activities of the following day, the locked the never-locked door of the building to protect the merchandise on display fro possible intruders.

This was symbolic of the evils of commercialism in the church. By one means o another, it places obstacles in the path of would-be worshipers who come to the Lord house to seek that which they might rightly expect to find there—the Lord.

—RALPH W. BAGGER

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COVER PICTURE. Longest tenure among United Lutheran Church college presidents has been Dr. G. Morris Smith's 30 years at Susquehanna University. He retired this month, was succeeded by Dr. Gustave W. Weber. Story on page 11.

THE CHURCH IN THE NEWS

Basis for church unity set

Progress toward church unity demands "full commitment on the part of each church to the truth of the gospel, to charity and to a faithful interpretation of its deepest convictions," the Executive Committee of the World Council of Churches declared in a statement issued at its Geneva meeting this month. Churches can only meet together successfully "on the basis of mutual respect," it said.

First steps toward interchurch relations are co-operation in service, in working for "a responsible society," and for a just and durable peace, committee members held. Another step would be theological discussion to assure religious liberty for people in every country, they said. The committee expressed confidence that the council's 171 member churches in 53 countries would continue to pray for unity "as Christ wills it."

No formal comment was made on the recent announcement by Pope John that he intends to summon a world conference in 1961 at which Christian unity would be a major topic. Dr. W. A. Visser 't Hooft, WCC general secretary, said Protestant and Eastern Orthodox reaction would depend "on the manner in which the council is called and the spirit in which the question of Christian unity is to be discussed."

Dr. Franklin Clark Fry, United Lutheran Church president and chairman of the WCC Executive Committee, named a committee to keep the council posted on "implications and developments" as plans for the conclave progressed.

Atom test ban asked

Ending atomic weapons tests ought to be a first step toward disarmament, the 13-member Executive Committee declared in adopting a statement presented by Dr. O. Fred Nolde, United Lutheran churchman from Philadelphia, and Sir Kenneth Grubb of England. Dr. Nolde is director and Sir Kenneth chairman of the Commission of the Churches on International Affairs, a joint agency of the World Council and the International Missionary Council.

Progress made in detecting tests now makes it possible for "political leaders to reach constructive agreements," the statement held. While halting tests is a "calculated risk," the statement continued, dangers for present and future generations are so great that "acceptance of such risk is surely justified."

The statement was presented to the British, American and Soviet delegations meeting in Geneva at the same time to discuss methods of policing a ban on testing of nuclear weapons.

Cyprus terror seen ended

The end of nearly four years of bloodshed in three-way battles between British soldiers, Greeks and Turks on the Mediterranean island of Cyprus was promised by an agreement reached this month. Greek and Turkish envoys at Zurich, Switzerland, drew up a pact that would give the island independence, permit the British to retain military bases

ARCHBISHOP MAKARIOS
Back to Cyprus?

here, and protect the rights of the Turk-
h minority.

After the agreement was signed, Greek
remier Constantine Karamanlis flew to
thens for an 80-minute conference with
rchbishop Makarios, bearded Ameri-
an-educated leader of the Greek Cyp-
ote community who was exiled in 1956
y the British. Although first insisting on
nion of Cyprus with Greece, the Arch-
shop last September modified his de-
ands and suggested independence for
e island.

Makarios is pleased

"The agreement lays the foundation
r an immediate and final solution to
e Cyprus issue," Archbishop Makarios
ld reporters after a conference with
e premier. He may become first presi-
nt of a Cyprus republic, newsmen said.

Terrorism on the island in recent years
d been a major problem in the Medi-
terranean area. Four-fifths of the island's half-million people are Greek-speaking. Britain had controlled the island since 1878, when it took it over from the Ottoman Turks. Nationalist moves for "enosis" or union with Greece gained strength in the post-war years, with the Greek Orthodox Archbishop a leading figure in the movement. The World Council of Churches and other church bodies had evinced interest in finding a peaceful solution for the island's troubles. A WCC delegation reported this month on a recent conference with church leaders on Cyprus.

Catholic candidate discussed

Issue of whether a Roman Catholic can be elected President of the United States remained hot this month as several groups discussed it.

Protestant leaders attending the annual Churchmen's Washington Seminar were told by Patrick Murphy Malin, director of the Civil Liberties Union, that "immense self-restraint" will be required to prevent the "rending of the garment of tolerance" if a Roman Catholic heads a party slate in 1960. Recalling the religious bigotry which marked some early elections in the U.S., Mr. Malin warned the churchmen to "remember what the consequences may be to freedom in a nation which has millions of citizens of other beliefs or of no beliefs."

The speaker chided religious groups for emphasizing minor problems like "creches on the lawns of public schools" while "ignoring much more fundamental issues" of religious freedom. Protestants, Roman Catholics and Jews are all seeking to implement their objectives through government action, Mr. Malin charged, with the result that "our next President, regardless of his religion, will have a serious problem with which to contend."

Douglas defends choice

If he is the right man, a Roman Catholic "can and should" be elected President, Sen. Paul H. Douglas of Illinois wrote in the March issue of *Coronet* magazine. The senator, a Quaker, said the whole world is watching to see whether the U.S. lives democracy, or merely talks it.

Politicians are "worried" about raising religious issues in a national election, Sen. Douglas said, citing this as "the reason underlining the refusal of politicians to support a Roman Catholic for high political office." He stated that he did not think a member of a minority religion would do anything to offend the beliefs of the majority. There is strong evidence, the senator added, that Catholic officeholders "bend over backward to avoid charges of religious prejudice against themselves or their co-religionists."

"Looking over the ranks of my Catholic Democratic colleagues in the Senate," Mr. Douglas observed, "I must confess that the average quality of their performance seems to surpass the average performance of my fellow-Protestants."

Religious questions must be asked

Speakers at the annual meeting of Protestants and Other Americans United for Separation of Church and State insisted that presidential candidates be asked to define their stand on church-state relations.

Roman Catholics running for public office "ought to be asked their attitude toward public schools and proposals for tax support of parochial schools," said Dr. Harold E. Fey, editor of the *Christian Century*. Dr. Glenn Archer, POAU executive, added that eliminating church-related questions from the presidential campaign "would not be very good sense. It is not bigotry to raise such questions. It is bigotry to deny the right to raise them."

Dr. Fey said the U.S. is "no longer a Protestant country, but it is not yet a Roman Catholic country." He said Roman Catholic candidates should state whether they "accept as authoritative Canon Law 1374 (of the Roman Catholic Church) which orders Catholic parents to boycott public schools except in instances where their bishop is willing to make an exception."

Dr. Oswald C. J. Hoffmann, public relations director for The Lutheran Church—Missouri Synod, told the St. Louis meeting that Protestant attitudes ought to be "influenced by a clear theology." Dr. Hoffmann continued, "If government is God's left hand and the church God's right hand, we may be sure that the right hand will know what the left hand is doing. This does not mean that the right hand governs the actions of the left hand. Here, I am sorry to say, we part company with our Roman Catholic friends."

False rumors decried

Fraudulent and dishonest statements attacking the Roman Catholic Church must be avoided in the 1960 campaign, Dr. Archer warned the meeting. He singled out a purported Knights of Columbus "oath" which was supposed to bind members of the Roman Catholic order to "wage war" on their opponents. A product of the 1912 presidential campaign, the "oath" is again being circulated, Dr. Archer said.

"We believe that there are serious and pressing church-state issues involved in the candidacy of a person of Roman Catholic faith," he declared. He cited attitudes toward public schools, use of public funds for church purposes, appointment of an ambassador to the Vat

FOREIGN MISSIONS AIDE

The Rev. Arthur L. Ruths, who will become candidate secretary for the ULC Board of Foreign Missions on June 1. He has been a campus pastor at Pennsylvania State University since 1953.

an, and possibility of a national law forbidding physicians of all faiths from iving birth control information.

"Dishonest controversialists must be iven no opportunity to blow up such hane items as the Knights' 'oath' into ostile headlines or to avert attention rom serious issues," he asked.

aws to aid churches

Problems of church-state separation id not deter U.S. congressmen from ropping a half-dozen laws relating to hurches into the legislative hopper.

For the third time Congress was asked o add a "Christian amendment" to the U.S. Constitution. Proposed by Rep. ugene Siler of Kentucky, it would recognize "the authority and law of Jesus Christ, Saviour and Ruler of Nations." The proposal had first been advanced in 1954, when it was given a hearing by the Senate Judiciary Committee. Religious groups opposed it at that time as a violation of separation of church and state.

Other legislation asked by representatives included a measure to exempt clergymen from disclosing in federal courts any information that they had received in "confidence," a bill to exempt the Amish from Social Security taxes, and a bill that would allow churches to advertise bingo games through the mails. Present federal law prohibits sending information about lotteries or games of chance through the mails.

A major law which President Eisenhower has asked Congress to enact would make it a federal offense to cross a state line to avoid prosecution for bombing any church or school. The law would enable the Federal Bureau of Investigation and the Department of Justice to enter the case if a synagogue, church or school is bombed or burned. More than a dozen bills to accomplish this purpose have been introduced, some going far beyond the President's request in giving the federal government jurisdiction in such cases.

Church-state clash in Spain

Spain's dictatorship had little trouble cracking down on the land's tiny Protestant minority. Acting under agreements which tied the Franco government closely to the Roman Catholic Church, police recently closed three Baptist churches in Barcelona, bringing to eight the number of Baptist churches closed since 1954. Madrid's union seminary had also been closed and the Protestant publications banned.

This month it looked as though the

Spanish government might be engaging a stronger foe. The government newspaper *Pueblo* warned that Roman Catholic workers' groups were trying to organize a new political party. Only Francisco Franco's Falangist party is permitted.

An argument over control of Roman Catholic Boy Scout troops flared in mountainous Catalonia province, in northeastern Spain. Gov. Felipe Acedo charged that the boys were being misled and encouraged to foment "separatism" under protection of church authorities. Two years ago a Boy Scout troop on a picnic had been seized by Falangists and hauled off to jail. More recently two scouts had been arrested for wearing uniforms other than those of the Falangist "Youth Front."

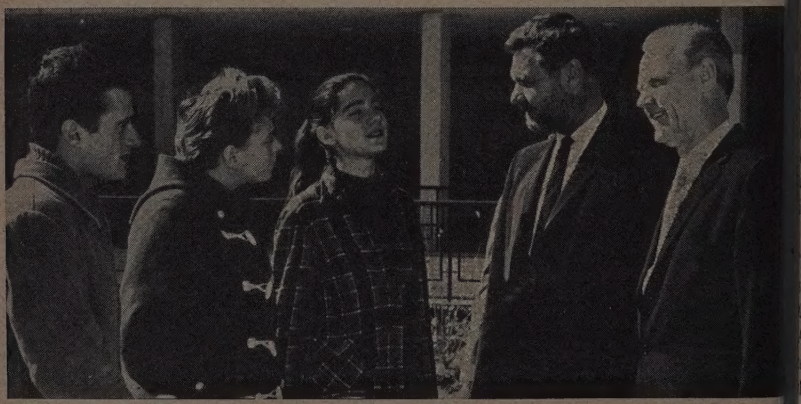
Although censorship bottles up any anti-regime sentiments in Spain, a sermon by Abbot Aurelio Maria Escarre, head of the Montserrat shrine, has been circulated on tape. "When there is any dispute . . . between church and state, the state must examine its own actions," the abbot said. "The church . . . always tells the truth. If such truth is not agreeable to those who govern, let them change."

Synagogue wins zoning fight

Congregation Temple Israel, a Reform Jewish synagogue in St. Louis, ran into local opposition when it planned construction of a $2.1 million building in suburban Creve Coeur. Two months after synagogue officials had purchased a 23-acre tract in 1954, the city's council amended the zoning ordinance to bar building of churches or synagogues in residential districts.

Aiding the congregation as it carried its fight to the state's highest court were the American Jewish Congress, the Protestant Metropolitan Church Federation of St. Louis, and Archbishop Joseph E. Ritter of the Roman Catholic Church. These groups filed separate briefs charging that the community's action "involves the right of religious bodies to acquire and use land for religious purposes free from arbitrary restraint."

Last month Missouri's Supreme Court



AUGUSTANA PASTORS FROM MINNEAPOLIS VISIT ISRAELI UNIVERSITY
Three students at Jerusalem's Hebrew University chat with Dr. Reuben Youngdahl and Dr. Abner W. Arthur during Minnesota clergymen's recent tour of Middle East

ruled in favor of the synagogue, stating that a municipality had the right to control safety measures in a church building, but not the location of the structure. This month the court turned down a motion by the city's attorney for a rehearing on the case. Only further recourse was to the U.S. Supreme Court, and attorneys held the case had been decided on "sufficiently good state and federal grounds" to make such an appeal fruitless.

In a similar case last year, a Minnesota court decided in favor of a synagogue that wanted to build in Golden Valley, a Minneapolis suburb. An appeal was dropped after synagogue and town officials agreed on a compromise site for the building.

"Ethical yardstick" issued

Domestic and foreign policies of the United States must be based on moral principles that "are in harmony with God's law expressed in love and justice," a study document approved for distribution among member churches by the National Lutheran Council declared. "Earnest and responsible citizens" were asked to use the document as a basis for "provocative conversations" in an effort to define the "best interests" of the U.S., Dr. Paul C. Empie, NLC executive director, said in a foreword. Publication of the document was approved by NLC commissioners at their Milwaukee meeting early this month.

"International interest" rather than "national" should be the ethical yardstick by which U.S. policies are judged, the document says. It suggests that American interests are "inextricably intertwined" with those of other nations; that national policies should regard the "common well-being of the whole community of nations," and that military and economic power should support "an international equilibrium" until "agencies or international law and justice are sufficiently established to preserve world peace and order."

Building may near billion

Church building starts in the U.S. this year may total $950 million, Dr. Scott Turner Ridenour of New York told the National Church Architectural Conference at Los Angeles last week. The 1958 total of $863 million spent for new churches was only slightly below 1957's record of $868 million, he pointed out.

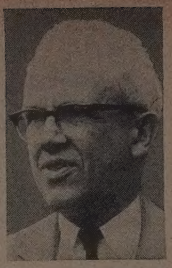
Meeting under the auspices of the NCC's Department of Church Building and Architecture and the Church Architectural Guild, more than 1,000 architects and churchmen discussed techniques of building and the churches' requirements for worship and education. The Rev. Edward S. Frey, ULCA Department of Architecture director, is chairman of the NCC department.

Population shifts and increases make it likely that 100,000 new churches will be built in the U.S. during the next ten years, conference leaders said.

Lutheran cyclopedia readied

A six-volume Lutheran World Encyclopedia will be off the press in 1963, Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, announced. Launched in 1952 under LWF auspices, the giant reference work will contain articles by about 750 Lutheran scholars from all parts of the world. Theology, history, biography, liturgy, church activities, ecumenical activities and statistics will be among the subjects treated.

General editor for the project is Dr. Julius Bodensieck of Wartburg Seminary, Dubuque, Iowa. Augsburg Publishing House, Minneapolis, will print the books.



WASHINGTON

By ROBERT VAN DEUSEN

HOUSING BILL

IT USUALLY takes a new Congress two or three months to get the new machinery working before it is able to produce any major legislation. The 86th Congress started in high gear. Hearings began early, and by the end of the fourth week several bills were ready for action.

The ice-breaker was the Democratic housing bill. It whipped through the Senate Banking and Currency Committee with record speed, and was passed by the Senate on Feb. 6. It was the first big challenge to President Eisenhower's balanced budget, topping the cost of the administration's housing program by over a billion dollars in a six-year period.

MAJORITY LEADER Lyndon Johnson made some last-minute concessions, however, which would lessen the impact on the 1960 budget. He told the Senate the effect of the omnibus bill would be a budget increase of not more than $135 million, and perhaps as little as $35 million. He said he hoped they could get "some housing, and not just an issue." He meant that he wanted a bill the President would sign rather than veto.

Among Johnson's concessions was a cut in direct housing loans to veterans in rural areas from $300 million to $150 million, and a reduction of loans for college dormitories from $400 million to $300 million. With these changes, the bill passed the Senate by a 60-28 vote.

Housing was the logical choice of an issue on which to contest the principle of a balanced budget. It affects millions of people, directly or indirectly, in a sensitive area. A backlog of demand had built up because the last session of Congress got tangled in technicalities and passed no major housing bill at all.

The new bill

MAJOR PROVISIONS are as follows:

1. A six-year urban renewal program costing $2.1 billion. A last-minute amendment introduced by Senator Clark provided for an annual increase of $150 million in slum clearance funds over the previous year, if actual applications from urban areas justify the increase.

2. In public housing, 35,000 new units were authorized. With the current carry-over of 16,000 units, that would make possible 51,000 new dwellings for low-cost rental in the next few years.

3. The Federal Housing Authority was given $10 billion in new funds to insure mortgages on homes. The ceiling on FHA mortgages was boosted to $20,000 for a single dwelling, up to $35,000 for a four-family dwelling.

4. Loans of $300 million for college housing and $125 million for classroom and academic facilities were authorized.

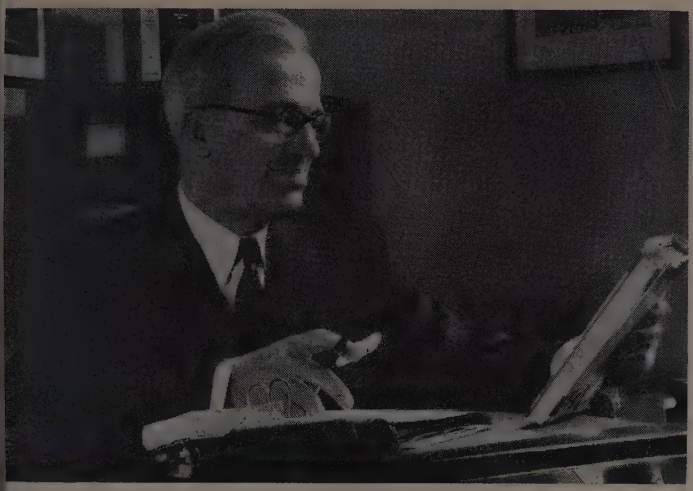
5. The interest rate on GI loans was increased from 4¾ per cent to 5¼ per cent. Veterans have had trouble getting banks to lend money at the lower rate.

6. Direct home loans to veterans in rural areas were pegged at $150 million.

7. A new system of FHA mortgage insurance was set up to facilitate construction of nursing homes for the aged.

The bill goes now to the House, where traditionally the housing bills have tough sledding. The price tag on the bill as it finally emerges will determine whether it will draw a Presidential veto.

EVERYBODY GOES TO CHAPEL



In 30 years of building up Susquehanna University, President Smith kept Christian education foremost

By KATHERINE BENION

STRANGERS filled many of the seats at Susquehanna University's chapel one morning, Dr. G. Morris Smith noted as he entered to conduct the service. Well, not exactly strangers. Members of the board of trustees, prominent alumni, representatives of the women's auxiliary.

"What's the occasion?" he wondered aloud.

It turned out that Dr. Smith himself was the guest of honor. The occasion: his retirement as president of Susquehanna after nearly 31 years of service.

THE FAMILIAR chapel in Seibert Hall was a fitting place for the ceremonies that followed—the congratulatory remarks from officials and student leaders, the bound volume of testimonial letters, the poem written for the occasion by Dr. John I. Woodruff, oldest living alumnus.

For chapel is a big thing at Susquehanna. Everybody goes, students and faculty too. Dr. Smith sets a good example.

"My philosophy of the church college has always been to keep it close to the church," he told me. "Emphasis on church and chapel attendance is important. If the president doesn't go to chapel himself, the faculty won't, and the students will also dodge."

Back in June, 1928, there was a lot more than chapel to worry about, however. That's when he arrived on the Susquehanna campus at Selinsgrove, Pa., after eight years as pastor of Redeemer Lutheran Church in Buffalo. At 37, Dr.

Smith was one of the youngest college presidents in the country.

It was a beautiful campus—42 acres of ancient trees and lawns. The buildings were old, too, and shabby inside. Much needed to be done. How fast could he make improvements, with money getting scarce?

"When I took office," Dr. Smith related, "I resolved to depend on God and do everything possible to have Susquehanna go forward. Most important at that time, the directors wanted to have the college accredited. That meant improving the physical plant of the institution and strengthening the faculty at the same time.

"GRADUALLY the old buildings were repaired and refurbished. The curriculum was revised and the catalogue rewritten. We moved the administrative offices to new quarters.

"But the faculty concerned me most, for the teachers are the most important asset of any college. We must depend on them to give youth a sound philosophy of life at the most crucial period of their development.

"Within a year we had obtained as dean Dr. George Franklin Dunkelberger, a man with strength, intelligence and a dynamic Christian personality. A little later we added a half-dozen more good men with doctor's degrees.

"Our slogan was quality before quantity. The goal was set for Susquehanna to become a good liberal arts college with enrollment limited to 500."

For the first year, Dr. Smith recalled, he and his family lived in two rooms. Then they moved into the newly built president's residence, Pine Lawn, which became at once a rendezvous for students and a haven for guests from far and near.

AT CHRISTMAS in 1930, Dr. Smith presented trustees, alumni and students with a wonderful gift. Susquehanna was an accredited college, its credits and degrees recognized everywhere. It was a great step forward.

But there was trouble ahead. Effects of the financial collapse of 1929 were spreading across the country. Institutions as well as businesses and individuals were feeling the pinch of the depression.

Susquehanna's student enrollment dwindled, income dropped. To add to the crisis, the old Alumni Gymnasium burned down.

"It had been my policy to live on a balanced budget," Dr. Smith said. "I felt that deficit financing could lead only to a day of reckoning. It would be nice to take advantage of the government's Santa Claus aid, but I thought we should be more self-reliant.

"WE HAD TO do a lot of planning and hard work. We started an alumni fund. We reduced the staff, and salaries necessarily were lowered. It was a period of austerity.

"The alumni response was good, and one year and six months after the fire a new gymnasium had been built."

The students were hard up in those days, too, Dr. Smith recalled.

"But whenever a student seemed ca

G. MORRIS SMITH

Born May 17, 1891, at Strasburg, Va.; educated in Strasburg public schools; graduated 1907, Franklin and Marshall Academy; A.B., 1911, Roanoke College; A.M., 1912, Princeton University; graduated, 1919, Philadelphia Seminary; D.D., 1928, Roanoke College; LL.D., 1940, Bucknell University; taught at Blair Academy, 1912 to 1916; pastor, Good Shepherd Church, Mt. Vernon, N. Y., 1918-20; pastor, Redeemer Church, Buffalo, N. Y., 1920-28; president, Susquehanna University, 1928-59.

pable and worthy we found a way. One day a smiling youth came up the front walk. He was from a farm near Lewistown, he told me. He said he'd like to go to college, but he didn't have the money. 'I've got a good flock of chickens,' he said.

" 'OUR STUDENTS like chicken,' I told him. 'Poultry will be legal tender here.'

"Today that young man is a successful minister. There were hundreds more like him who were able to get through Susquehanna because of our program of student self-help."

By 1937 things looked better. The depression subsided, and Dr. Smith could start building again. The faculty was increased, salaries were restored and raised. A retirement pension plan was inaugurated. The college became a member of the American Council on Education, and was accredited for the training of music supervisors.

But then came World War II, and again plans for new buildings had to be shelved. Susquehanna became one of the schools that housed, fed and trained prospective air cadets.

"THESE WERE also trying years in my personal life," Dr. Smith said. "After an extended illness, my wife died on Aug. 6, 1943. My daughter Betty became my official hostess."

Meanwhile there was much work to be done. Holding on to the present as well as planning for the future, never losing sight of the main goal—a Lutheran college giving a Christian education.

In those hectic war years, chapel was more important than ever. Dr. Smith arranged special programs with prominent speakers. That's how he met his present wife.

"Ruth Juram was promotion secretary for the Women's Missionary Society of the ULCA, and several people had mentioned to me that she would make a good chapel speaker," he said. "So at my request she came to the campus during April of 1945."

Dr. and Mrs. Smith greet students at door of Pine Lawn, Susquehanna prexy's home

Mrs. Smith—who'd been sitting in on the interview—took up the story. "I had been traveling, speaking in many churches. It made me feel good to be invited to a college campus," she said. "We girls usually knew who the eligible men were, but I didn't know Dr. Smith was a widower. That summer he called and asked me to go to an education meeting with him."

Dr. Smith finished the story. "In June, 1946, we were married. Barring a few verbal explosions we have lived happily ever after."

AFTER THE WAR Susquehanna's fortunes began turning upward. By 1950 the $100,000 debt had been paid off. A large classroom building, Bogar Hall, was completed and occupied.

"Now was the time to set high goals for the college's centennial year, 1958," Dr. Smith said. "The Central Pennsylvania Synod had approved a special appeal for $500,000. We began to picture a new music building, a large addition to the library, other physical improvements, and an increased endowment. The total goal was $700,000, and we already had $200,000 on hand.

"The Women's Auxiliary was showing new life, and I knew these loyal women could be depended on for sizeable help. Actually they brought in nearly $50,000. By 1957 I knew the appeal would be a completed success."

In 1958 Susquehanna's most needed and magnificent buildings were dedicated —Heilman Music Hall, and the library addition. Modern equipment went with them. At the same time the central heating plant was enlarged.

Dr. Smith's task was done. In 30 years Susquehanna's physical plant had grown in value from $606,864 to $2,360,697. Endowment rose from $351,303 to more than $1,000,000; the total assets from $999,236 to $3,567,258. The debt had been entirely wiped out.

"I often think of another college president," said Dr. Smith, "who admitted he was very discouraged after ten years on the job and found his work didn't begin to show results until he'd been there 20 years. I've found it that way too."

STUDENT SELECTION is important, Dr. Smith feels. This is reflected in the high proportion of Susquehanna graduates in the ministry and in educational positions. Development of Christian character is still the primary consideration.

"No one can receive Susquehanna's degree without taking courses in both Old and New Testaments. Most students also take courses in Christian ethics and Christian philosophy," Dr. Smith pointed out. "Wherever the Christian college remains faithful to the ideals of our Christian fathers it will thrive and receive adequate support for its objectives."

Dr. Smith's own two sons, George and John, are ULCA pastors. George serves in Strasburg, Va., his father's home town. His daughter, Betty, married a minister. Mrs. Ruth Juram Smith has been an efficient and understanding assistant. Gracious and vivacious, she has fitted well into campus and community.

A PLEASANT, humble, sturdily built man, Dr. Smith has been blessed with health and superior energy. His activities have gone far beyond college responsibilities. For 14 years he served on the Pennsylvania State Council of Education, and for six years he was a member of the ULCA executive board. A talented preacher, he has appeared frequently in Central Pennsylvania pulpits and at school commencements. His long tenure at Susquehanna makes him the dean of United Lutheran college prexies.

The secret of his success seems to lie partly in his ability to relax, to lose himself in his hobbies. He loves to fish, hunt, swim, golf, play the piano, read poetry. In times of tension, Dr. Smith admitted, he would often rush home from his office and sit down at the piano, or put a stack of records on the phonograph.

Dr. and Mrs. Smith have no immediate plans for the future, beyond taking some time for rest and play.

"We're not quite ready for the rocking chair," he said with a twinkle. "A little later we can get a clearer vision of where our further service should be. If you want to talk of world problems for the next month or two, look me up somewhere along the Indian River. I'll be fishing."

"GOD DOES NOT EXIST"

That's what Communists tell the Lutherans in eastern Germany. Here is a new sample of anti-God propaganda published this month in a Red Zone city, Stalinstadt

THERE is a theology of atheism. Even the Communist, to whom the denial of God is a matter of inner conviction, must try to look beyond life and death. He does not believe in religious values but he cannot help groping for an order governing a chaotic world.

So he substitutes the state for God and the socialist dream of victory over capitalism for salvation, and a religion is born whose bible is the production chart and whose values are made of efficiency ratings.

Blueprint for this religion is supplied in the official document of the East German town of Stalinstadt, near Berlin, which deals with the organization of Socialist name-giving, wedding and funeral rites. Lutheran leaders in East Germany have strongly opposed such ceremonies, which are intended as a direct blow at the church. Church members have been forbidden to participate in them, but for political or economic reasons some do so.

A free translation of the major principles of the Stalinstadt document follows:

1. Birth, the union of man and woman, and death are biological processes which, as a result of human developments, acquire special social significance.

The exploiting classes have loaded these events with idealistic and religious meaning and surrounded them with church ceremonies in an effort to subjugate the people.

In recent times, the oppressed classes have opposed such interpretations as being far from the reality of existence. They seek a worldly form for a festive observance of key events in their lives.

The working class of the German Democratic Republic and its leading party, rooted in the dialectic-materialist conception of the world and aided by the authority of the socialist state, are striving to celebrate birth, weddings and death as milestones in the life of an emerging socialist society.

2. Content of the ceremonies of the working people is socialist humanism. This creed is atheist and recognizes no superior being other than that part of humanity which works and fights for peace, democracy and the triumph of socialism.

Socialist humanism awakens the pride of the workers in their creative drive and spurs them on in their struggle for liberation of all the people from exploitation and suppression. In harmony with the laws of nature and society, they vow to erect a Communist social order that abounds in material and spiritual wealth.

Object of the ceremonies is to link the individual experiences and aspirations of parents, couples and relatives of the dead with the broad stream of human progress. Festivities will be meaningful if they harmonize the striving of the individual with that of the collective.

3. In this period of transition from capitalism to socialism it cannot be assumed that individual interests will always be in accord with the interests of society. Such conflict must be explored and eliminated.

The authority of the socialist state must therefore strive to educate the participants in socialist concepts as they are briefed in the meaning of the ceremony that is to follow.

This is the foundation: Man serving a social order identified with the absolute authority of the state. The individual is wiped out. You need an organization to translate this creed into ceremonial action. Here it is, as the city of Stalinstadt planned it:

1. A planning office for birth, wedding and funeral ceremonies has been created. Its director is responsible for preparation and execution of the events. He interviews the participants, organizes the events and makes the speeches. His title is "spokesman for the city council."

2. The spokesman is free from administrative duties. Because of his cultural and educational assignment, he is responsible to the head of cultural division.

But in his work he is closely affiliated with the civil service office registering birth, marriages and deaths. He is present during office hours and obtains information on the participants. He is required to address all couples during the registration of their marriages even if no special wedding ceremony is requested.

The budget of the city council has been increased to make available funds for decoration of the ceremonial room, the salary of the spokesman, printing of documents for parents and couples.

There is no room for the pastor in the socialist state. But the counselor is needed, the man who—by the authority of the supreme being, the state—makes sure that the individual never forgets his allegiance to the collective body of socialist society. Education in Communist philosophy is essential. These are the guidelines for preliminary interviews:

1. No ceremony can take place without thorough preparation of the participants. Here the cultural-educational function of the workers' and peasants' state becomes effective.

Preliminary conversation must be guided by complete loyalty to the principles of communism and a patiently explained Marxist - Leninist conviction. The spokesman takes the initiative at all times but must grant his listeners freedom of decision.

2. First aim of the interview is to get acquainted with the principals so as to create a relationship of confidence. The spokesman must find out where the in-

dividuals come from, what their profession is, where they work and what their social and philosophical leanings are.

Second objective is to clarify the meaning of the ceremonies.

Birth and name-giving ceremonies for children serve the purpose of identifying the aspirations of the parents with those of all working people and of solemnly introducing the child into human society. Parents must vow to educate the child in the socialist way of life.

Weddings serve the purpose of undergirding the marriage commitment with the content of socialist ethics. The couple signs a socialist marriage vow. The ceremony must be public to stress its social significance.

Funerals commemorate the good deeds and aspirations of the departed. Mourners will be comforted by the proud knowledge of having been close to such a person. His death must spur the survivors to step effectively into the void left by the deceased.

Third objective is to discuss organizational details of the ceremonies with all parties concerned.

Participants can now be expected to be thoroughly prepared for the ceremony that is to follow. They know what they are requested to sign and why. The texts of the vows are explicit. Here they are:

1. The socialist education vow for parents (formulas for unwed mothers are available):

"Convinced of our responsibility to progressive humanity, to ourselves and to our child, we declare that our marriage will offer an indissoluble homestead for our child. We shall educate our child to become a citizen of the German Democratic Republic who feels, thinks and acts in accordance with socialism."

This pledge is signed by the parents and, if desired, by the sponsors.

ame-giving in Dresden according to Stalinadt pattern: Flowers, document and speech

2. The socialist wedding pledge reads as follows:

"Conscious of our responsibility toward all working people, toward each other and ourselves we hereby declare in mutual love that our marriage . . . shall become a lifelong bond. We pledge before all workers that we shall contribute jointly to the socialist achievements and the might of the workers' and peasants' state. We pledge each other mutual respect, care and assistance and mutual help in promoting our professional and cultural development, unity in decisions and indissoluble loyalty to each other."

Statements must be signed and deposited with the office. Parents and marriage partners receive documents certified by the city mayor.

The pledges are signed. Birth and marriage have been firmly rooted in the life of the collective state. There is no existence except within the framework of socialist society. The spokesman's speech elaborates on this theme according to these directives:

1. For name-giving ceremonies:

a) The workers and peasants of the DDR are happy to welcome all newly born. Since they control the state and the economic potential of the country they are in a position to promise every child a happy future.

b) The future is Socialist and will be Communist by the time the newly born has reached the apex of his life. Socialism and communism are desirable goals for all individuals because only a Communist society promises permanent happiness to all.

c) Socialist education enables individuals to strive for the goal of the workers. First schooling is received within the family. Stability of the home and mutual sharing of responsibilities by parents and children instruct the young generation in the principles of life in society.

d) Children need protection as they grow up. The armed might of workers and peasants assures peace and liberty of all working people. Society and parents protect children from spiritual and material want. Religious protection fails.

e) Parents and friends (who may act as sponsors) are called upon to reaffirm their obligation toward humanity and to the newly born and to live up to their pledge of educating the child according to the socialist doctrine.

2. For wedding ceremonies:

a) Marriages are welcomed by the people of the DDR because married couples face a promising future and contribute to the socialist order of human relations.

b) We gladly reaffirm our belief in happiness on earth. Outside this earthly life, outside life in the socialist world, there is no happiness. Our happiness grows where we can contribute as individuals to the life of the people.

c) We caution against a *bourgeois* conception of marriage. To exploit the marriage situation leads to disloyalty of the husband and to the moral decay of the woman. To submit to exploitation causes misery to men, loss of dignity to women. In the socialist society, marriage partners act jointly and are jointly happy.

d) To use religion in an effort to protect marriages is futile because of the impotence of the churches and because God does not exist. Religion fails because it disregards life on earth and because of the immorality of church leaders who affirm that war is God's way of ruling the earth and because they set man above woman.

3. For funerals:

a) The death of a citizen of the DDR is a painful loss for all peasants and workers. We value the individual as part of the force that builds socialism.

b) We survey reverently the life of the departed and emphasize his boldness in facing oppressive powers. In this context we voice our condemnation of exploiters, militarists and fascists who misuse human life.

c) We evaluate the good deeds of the departed, his contributions to the family, the welfare of colleagues and friends in social organizations. We praise his material and spiritual efforts on behalf of the total wealth of the people and call on the survivors to honor his memory by closing the gap in the front of working people opened by his death.

Stamps to Save Your Soul

By PHILIP L. WAHLBERG

A fantasy about what happens when the church tries to adapt itself to the ways of the world

ON THE LAWN in front of All Saints by the Super Market was a sign with glowing red letters saying, "We Give Salvation Stamps." Brilliant gold crosses spangled the display.

I thought this was just a prank. Some youngsters probably took the sign from the super market across the street and put it in front of the church.

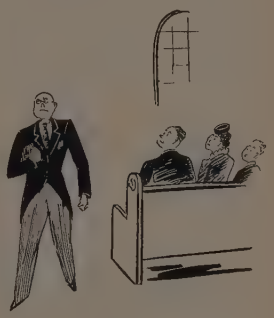
I dismissed the matter until I picked up the Saturday paper and happened to turn to the church page. "All Saints," the headline announced, "to kick off Salvation Stamp Plan Sunday. Pastor Timely announces record crowds and offerings anticipated."

THEN AND THERE I determined to go to All Saints on Sunday. Their schedule advertised "A service to suit every soul," so I picked the 12 o'clock service.

The 11 o'clock crowd was milling out one door as the 12 o'clock worshipers streamed in another. Once inside the foyer we were handled with efficiency. A carnationed usher greeted me with a smile and a book. "Your Salvation Stamp book," he explained. "Your bonus stamps for being here the first Sunday of the plan are already pasted inside."

Another of the carnationed cohort took me in tow and led me down a carpeted straight-away to the front of the church. As he handed me a program, I noticed a strip of stamps sticking out. "For those who sit up front," he whispered. "Hope you enjoy the sermon."

Then I noticed the bulletin cover was a reproduction of the Salvation Stamp, glowing with red letters and gold crosses. "Salvation Stamps given only by All Saints," it said.



WE ZIPPED through the service. With four services a Sunday, things have to go off with precision. The Scripture reading said something about "being in business with the Father." The house lights dimmed and Dr. Timely mounted the pulpit. The program announced the topic, "Salvation and Redemption." I wasn't really prepared for a theological sermon, and I wasn't disappointed. The theme of the sermon was really, "Salvation *Stamps* and their Redemption."

According to the message of the day, Salvation Stamps will have great benefits for both the congregation and its members. From the standpoint of the con-

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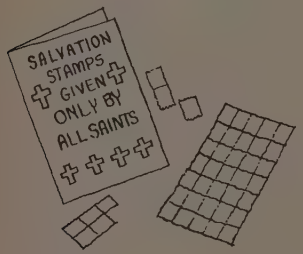
The Rev. Mr. Wahlberg is pastor of St. Mark's Church, Corpus Christi, Texas.

gregation, Dr. Timely said the plan would greatly increase church attendance. "The stamps will be numbered in such a way that ushers can quickly determine your attendance record by your stamps. Double stamps will be given for two consecutive Sundays' attendance; triple for three, quadruple for four. This we feel will help tremendously to get people into the church-going habit.

"Other attendance features will also be included. Bonus stamps will be given for each new member brought into the church. This also includes bonus stamps for children brought for Sunday school enrollment. You help us fill the church —the church will help you fill your book.

"Double stamps will also be given each Wednesday night at prayer meeting.



"Of course there are other advantages. The stewardship potential of this plan is beyond imagination. In the financial canvass every member who makes a pledge the first time he's called on will get a sheet of Salvation Stamps. If his pledge is paid in full at the end of each quarter, a special bonus award will be mailed him at no extra cost from the church office. You see, this way you save as you give. Just as the Lord said, The measure you give will be the measure you get back.

"If this portion of the plan comes up to our expectations, we expect to be able to install stereophonic sound in the sanctuary in time for our Easter program and to put automatic pin-setters in the bowling alley for the fall season!"

With a wider smile than usual Dr. Timely went on, "And what this plan will do for the home! All our premiums are planned to help bring religion into the home. For varying numbers of filled Salvation Stamp books you will be able to get premiums like these: little Bibles for the little people, big Bibles for the big people.

"Religious pictures, some of them three-dimensional reproductions of scenes from Hollywood religious movies. (Every home ought to have a real religious picture.) There will also be special objects like Buddhas imported from Japan and Jordan River water in hand-blown vials.

"Many other dazzling premiums are listed in our full color brochure which the ushers will distribute as you leave the church this morning.

"We are also suggesting that you make pasting the stamps in your book a regular part of family worship. The children will love pasting them in. Even the flavor of the stamps will have a religious significance—we've had them flavored with spices straight from the Holy Land.

"A big problem with stamp plans is usually redemption. Since the church is the center of redemption, we thought it most appropriate to set up our redemption center right here. Our redemption center will always be open at the same hours as the church. In this manner, you will be able to get your souls AND your stamps redeemed at one convenient location."

After this rousing message from Dr. Timely, the final hymn seemed like an anticlimax. It started off, "My soul be on thy guard, ten thousand foes arise."

FIVE MAKE A FAMILY

Pictures on a Wall

THE POST OFFICE was closed, but I waited for Dan in the lobby. The WANTED posters met my eye. I strolled over for a closer look.

It was a little saddening to see how many there were. The new ones were thumbtacked on top of older ones.

Just to be doing something, I leafed through them. "Friends of yours?" asked Dan, making me jump.

"I didn't hear you sneak up on me! For a minute I thought it might be one of these villains going to liquidate me because I'd recognize his face!"

"You've been watching the wrong programs. We'll have to limit your TV like Pete's and Susie's. Come along."

HE TOOK MY ARM as we went down the steps. It was reassuring to be close to him. He's so strong and firm and *good*. I knew it was silly to let those posters put a damper on my spirits. What have criminals to do with us?

But even in the car, I couldn't shake off the feeling of having lifted a curtain and seen something evil but real. This was no TV thriller, where you don't mind murder too much. After all, the same actors will turn up on another show sometime next week. The whole thing is play acting. Even when it seemed most real, the reality could be dispelled by a patronizing, "He does that very convincingly, doesn't he?"

OF COURSE there were only a couple of murderers among the wanted criminals. And they looked strangely unlike murderers to my untrained eye. Perhaps a specialist would have picked up some telltale trait. I didn't see it. "Approach this man with care. He is armed and known to have an ungovernable temper." I shivered.

"Getting colder," Dan commented. "Can't trust the spring in February."

"Um," I agreed and let him go on telling me about his day. I tried to listen, but kept coming back, not to the murderers but to a man wanted for mail fraud. He had a list of aliases two lines long all the way across the poster.

He was rather nice looking, in a nondescript sort of way. How had he ever gotten into such a business? It's a business that takes a bit of intelligence and organizing ability. Why couldn't he have harnessed them legitimately? How did it feel to be living on the wrong side of the law?

Where was he now? Still living by fraud? Once a thief always a thief? Or could he have settled down to go straight? Was he perhaps making himself a part of some community like ours, hoping to evade the past?

"All right," Dan laughed, as we slowed for a stop light. "Now you tell me what's on your mind. You haven't heard a word I've been saying."

"Yes, I have." I rummaged hastily through what my ears had been hearing while I thought my own thoughts. "You were telling me you finally brought a check instead of a rejection slip to that woman on your route who's been trying free-lance writing in her spare time. I can see it would really make you feel a

whole lot better. Funny, isn't it? No matter how well our own lives seem to be going, we can't help feeling the ups and downs of the people we meet."

"Bravo! I take it back. You were listening. I guess there's a kind of unity in the human race we can't evade. In some way we are the people we meet, as well as ourselves."

"Dan! That's marvelous. Did you think of it yourself or—but, naturally you did! You're a philosopher."

"Hey, you'd better not make it too strong. I'm just an ordinary guy who likes to think a little on the side."

"Whatever you are, you're pretty nice to have for a husband. Suppose—oh, here we are."

THE HOUSE was lighted from living-room to kitchen. "Either the rest of the family is present or someone's home alone trying to hold his head up high and not be afraid of the dark."

"Let's go see." At least it looked welcoming in the gathering dusk. There's always something exciting and a little touching about coming home in the early evening to warmth and light and laughter.

Dan's first supposition proved to be the right one. All three children were waiting for us. A rich aroma was coming from the casserole I'd put in the oven before I left.

"We've set the table and put the Lenten bank on," Pete announced.

"I'll pour the milk," offered Karen.

"I'll carry it in," chimed in Susie. "The *Service Books* are on the buffet for after we eat."

I kissed the girls and made a half-hearted grab at Pete, who ducked as befits his idea of how he should act in the face of feminine expressions of affection. "Soon as I hang up my coat, I'll help."

"Nothing to do," Karen assured me. "Just sit at the table and be a lady."

The depression of a few minutes ago seemed unreal now. This, our family and home and food and worship, these are the true, the actual, things that make my life. Not some silly posters on a wall.

Pete deposited the bowl of salad on the table. Dan and I took our places. Karen brought the casserole, while Susie hovered around like a friendly puppy. Even before grace, I uttered my own little word of thanks for our own four walls enclosing us and our private world of people dear to us.

"Oh, I almost forgot," said Karen, as we raised our heads and unfolded our napkins, "Mrs. Detrand called. She sounded sort of upset. Something about Mrs. Kent, but she'd see you later."

"Upset?" My mind began to race in another direction. Doris Detrand had introduced her very sophisticated and traveled friend Regina Kent to some of us at church and at various circle meetings. I'd had a little party to get to know her better and Claire Mawson, my best friend and next door neighbor, had been sweet, swallowing the jealousy Regina's worldly air, or airs, had aroused.

THEN, LAST WEEK, Regina called me and tried to get me to go to an exhibit at the Art Club at a time both Doris and I were supposed to go to a circle meeting. I'd shrugged it off and thought no more about it.

What could have upset Doris, though? Once more the little feeling of distrust I'd felt last week came back. This time it was stronger and a picture of the man wanted for mail fraud slipped into my mind. But he didn't look a bit like Regina's husband! How silly could I get!

"This," remarked Dan, "is food fit for a king!" Now that was something to ponder happily.

WORSHIP NOTEBOOK

WHY WE WORSHIP — (First in a Series)

To A LOT of people the word *"worship"* is a church word. Like "altar," "choir" or "sermon" it has little meaning for life apart from an hour on Sunday morning. And for the great bulk of modern pagans who seldom, if ever, enter a church, the word is as dated as a Model T.

Moreover, *worship* suggests bowing and scraping. One pictures the courts of ancient Europe and the Orient where subjects advanced humbly, sometimes crawling on their knees, to the throne of the ruler. Exalted titles were used to address the kings who, it was believed, ruled their lands by divine right.

From the average American, unless he has succumbed to the spell of royalty, there comes an immediate rejection. Raised as we have been in the free air of democracy, all this violates our heritage. "I'm as good as the next fellow!"

THERE ARE, however, certain exceptions to this forthright protest against a system which would put one person on a higher level than another. One finds it difficult to explain how a group of ordinary men (and sometimes women), jealously vocal in their defense of democratic equality, can garb one of their fellow lodge members in elaborate regalia and then address him (or her) as their "worshipful master."

Or how account for the almost fanatical adulation heaped on crooners, movie stars, sports heroes, and other celebrities, which the newspapers usually refer to as "worship"? And, whether we like to admit it or not, there are a lot of people—usually with one eye on their pocketbooks and the other on the golden goal of security—whose attitude to The Boss is almost one of worship.

Still, for the most part, few of us like to bow or scrape to anyone.

So much is this notion a part of our being that we look with unceasing envy upon that fellow who is, as we say, self-sufficient. We recall the words of the old poem: "I am the master of my fate, I am the captain of my soul." Infected by this obsession with self-sufficiency we drive the lesson home to our children: "If you don't learn anything else in life, remember this. Stand on your own two feet. Don't depend upon anyone!"

ABOVE ALL other desires, this is the most compelling obsession of man. In every age there is the restless, urging struggle within a man that compels him to pull himself up above the level of the moment. This is the insatiable hunger gnawing at our very being, whether for security, wealth, fame, honor, or self-sufficiency.

It is perhaps strange, therefore, to find that the one Person of history who is regarded by most men as the most outstanding figure of all time took a course that was directly opposite. Instead of allowing this urge to rule his life, Jesus chose to move against the current. For him life and all of its demands only began to reveal its purpose as man saw that he could be not self-sufficient, but totally dependent.

To Jesus one of the most blessed of words was *Father*. For him this was the ultimate in love and care. When he spoke of God, no other word so conveyed the nature of the Almighty.

For us the word doesn't have quite the same significance. In our own day where the man of the house is only about in the evenings and on weekends, where mother is cook, nurse, chauffeur, policeman, and confessor, how can this word mean what it meant to Jesus? Yet if we would come to know the deep, intimate relationship between Jesus and the Father, and so catch its significance for our own lives, we must recapture the depth of meaning of this word.

To speak of one's father is to admit first of all that one is alive. Whence comes life itself unless a man will acknowledge his debt to his parents? And if, in each age, this same question is answered by each preceding generation, one must ultimately ask as he comes to the peak of mankind's family tree, from where comes life itself? So "Father" means life.

It also means nurture. Man does not arrive in the earth all at once, ready to take upon himself his duties. He must be taught. Eating, walking, thinking, writing, reading, working, playing and all of the other activities which fill life are not instinctive. We have been taught.

Our parents led us through our early years until the day when we had to go forth on our own. So it is that our Father, in a far deeper sense, provides and cares for us as we move down the years of our earthly existence.

All this makes one wonder whether we are simply puppets put upon the stage of the world to move when "Someone up there" pulls the strings. But man is free. He can, if he is so minded, ignore the script of the play and speak lines of his own choosing. He may seize the center of the stage and by force shove the other characters to the side lines.

On the other hand—and knowing all the while that he is free to do as he will—he may choose to act out the part written for him. This is the path that Christ chose. Jesus recognized that every moment was to be filled with thanksgiving and obedience.

Thankfulness is not a particularly easy virtue to know. There are times when in receiving a handsome gift or some joyous, thoughtful action of a fellow, we experience a pleasing sensation. But for the most part the tendency of too many of us is to take things for granted.

We go to bed at night troubled by all that must be done tomorrow, all the time assuming that when the alarm rings at 6:45 we'll wake to a new day of work. And when we try to catch those few extra moments of "shut-eye," are we grateful that life has opened up to us a new day? But with Jesus each new day, each object or thought that entered upon his whole being, brought forth his gratitude to his father.

And how should he show his gratitude except by being obedient? Here again a word conveys an unfortunate meaning. Infested as we are by the disease of self-sufficiency, we somehow get the idea that to be obedient is to be servile. Obedience means that we have a master, and this thought annoys us.

Yet with Christ the desire to obey the Father flowed naturally, as the result of his deep sense of gratitude. How could he, recognizing so clearly as he did his total dependence upon God, do otherwise? Was it not right that following not the urge to self-sufficiency, but rather the compulsion to joyous gratitude, he should offer his entire life in perfect obedience to the will of the Father. So he did, and thus did Jesus worship God.

(*To be continued*)

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Elopement

QUESTION: Jean eloped last week. She and George skipped off and they were married by a justice without letting either set of parents know anything about it. That evening they called up and told us they were married. Both are high school graduates, but are without employment. They are now with us, but things have not been very pleasant. When they came back Jean's father and I told them what we thought of such a performance—how unfair to parents and even to themselves. We are also embarrassed before our relatives and friends that such a thing should have happened.

Bud was more angered even than I, and he declares he won't do a thing for them. He hardly speaks to either. I feel about that way too, but I at least do speak to them. He says they'll have to pay for their rash act. George is not prepared for any job, and isn't much inclined to school. Disappointment is a mild term for our experience. Why do kids act like that?

REPLY: This kind of marriage is prompted by impulse, emotion, or poor thinking—perhaps all three. Young people owe it to their parents to consult about such a matter. They become so absorbed in one another that for the moment no one else matters, though they may have regrets later. Young love can be quite selfish.

But one mistake—even a big one—does not justify another. Your present attitude is understandable, but prolonged anger is out of order. The young people know how you feel about their procedure. Now, drop the matter, and give them whatever assistance you can toward a successful marriage. A Christian spirit of pardon will yield a better response than any other attitude. Their problems and difficulties will be plenty and varied. You should not wish them any trouble or create any.

In most of such unwise ventures it is best for parents to adjust to the new situation as soon as possible, for the step has already been taken. Difficult as this may seem, it will be justified by the passage of time. Continued expression of displeasure can yield only more sorrow for all concerned.

Go to Sunday school?

QUESTION: Ours is a minister's family. Ronald, ten years old, has gone to Sunday school regularly, but now he protests against it, and makes quite a scene. What shall we do? Thus far we have insisted that he go.

REPLY: At Ronald's age you are doing the right thing—he is not yet old enough to make such an important decision. At a later age the decision may be left with the youngster, and he will probably measure up to the responsibility. Such a dilemma cannot be passed by without raising a question about Ronald's teacher and the whole Sunday school program. Both could be quite inadequate—they could even repel rather than attract children or young people.

Letters regarding problems to be discussed in this "Clinic" may be sent to Dr. Rudisill at 359 N. West End Avenue, Lancaster, Penna.

Letter to the Hebrews

Read Hebrews 3:7-19

WE ARE NOT finished with Moses. As you allow your thoughts to rove over Jesus' superiority to that great leader of the Hebrews, there is an additional matter to consider.

Recall what took place back there in history. Raised up by God, Moses returned to Egypt from which he had fled and confronted the Pharaoh with God's demand that the Israelites be released from slavery. It took signs and wonders to convince Pharaoh that he should comply. At length he capitulated and under the guidance of Moses God delivered the Israelites out of slavery, set them free and led them off toward Canaan to fashion a new life.

BUT WHAT HAPPENED? One has but to remember what is said of the Israelites in Psalm 95:7-11. When they should have been grateful and should have trusted God in taking action for them, they turned instead on one occasion upon Moses and his brother Aaron (your fathers) and began to complain. Because they could not at the moment find water, they longed to return to Egypt and to slavery. Their confidence in God was shattered.

That wasn't the end of it. When it came time for them to enter Canaan later and to take it, they thought it wise first to send spies into the land before they should attempt an invasion. What God through Moses had promised to them and what he had commanded them to do counted for nothing. It was too risky to act on faith alone. So the spies were dispatched. When they returned they reported both good and bad news. On the one hand the Promised Land of Canaan was indeed a land of "milk and honey"; on the other hand it was inhabited by people of gigantic stature beside whom the Israelites looked like little grasshoppers.

The last part of the report struck fear into the hearts of all but a few. The majority rebelled, wishing themselves dead, and they demanded a new leader who would take them back to Egypt. (See Numbers 13-14.)

NO WONDER the psalm speaks of God being provoked with that generation which always goes "astray in their hearts" and which has "not known my ways." Here at an important point in their history when God was saving them for a new kind of life, the Israelites responded in a way that showed they had no faith or confidence in God at all. It was a crucial moment, but the only reaction they could produce was one of rebellion and disobedience!

If one has no heart at all for God, his mercy and his saving activity, and if one cannot trust God to carry out what he promises, the only alternative left for him is to find out what God's wrath is like. God deals with men on his own terms, not on theirs. It is a question of what *he* wants, not of what men might like or prefer.

God's wrath for the Israelites was spelled out in very practical terms. For forty years they wandered about in the Arabian peninsula until all those who had rebelled were dead and buried. They were not able to enter "my rest."

The term "my rest" in Chapter 3 is an interesting one. In the psalm it has only one meaning—it is a synonym for "the Promised Land." But the writer of Hebrews freights it with deeper meaning, namely, "eternal life in God's presence."

If the Israelites of old did not enter into "my rest" (the Promised Land) because they became faithless at the moment when a great act of salvation under Moses was taking place for them, it is certain that no Christian will ever enter into "my rest" (eternal life in God's presence) either should he be faithless in the face of the great act of salvation wrought by Jesus Christ for his sake.

Moses of by-gone years was a type of leader something like Jesus. God's deliverance of the Israelites from Egypt which Moses carried out was a type of deliverance something like that accomplished in Jesus. But the kind of response which the Israelites made to God's graciousness had better not become a type that reflects itself in a current response to God's graciousness in Jesus! This is a point at which there must not be even the slightest resemblance or imitation. The implications are that, if this should occur, the Christian may anticipate a new wrath of which the old was a type.

The writer is thus pleading with his ex-Jewish Christian brothers to put a stop to a trend among them which, if continued, will most assuredly cause the new story of God's salvation in Christ to end for them in the same place that the old story of God's salvation through Moses ended for the Israelites. He pleads with them not to distrust God in what he has done in Jesus. There is such superiority and finality to God's action in Jesus that to question God here and to withdraw one's confidence in him at this point is to expose oneself to the danger of falling away from the living God.

To the modern American "falling away from the living God" perhaps means little because overuse of the phrase has robbed it of much of its original punch." But if a Jew of New Testament days were told he was falling away from the living God, he would have been shaken to the depths of his soul. It spelled disaster, but not of the kind associated with the loss of one's possessions or perhaps family. To fall away from the living God meant far more than losing everything one had accumulated for his well-being and happiness. It meant personal disintegration. One might in time recover from the loss of his accumulations, but never from personal disintegration. Falling away from God meant cutting oneself off from the source of life and hope. It meant losing one's place in the one family in all creation that really counts. It meant ending up on a kind of ash heap as an indefinable piece of useless debris while at the same time remaining unfortunately very conscious of what one had become. It meant a kind of existence in place of which one might devoutly wish for annihilation.

The Jew looked upon such a prospect with horror. So does every normal human being who has his senses. The phrase "to fall away from the living God" then was laden with significance, and the original readers of Hebrews would not have failed to understand its full implications.

Therefore the writer urges them to help one another every day that is left to them so that none of them is carried off into rebellion by the deceitful sin of renouncing Jesus and of belittling what he did. Any who is carried off has lost all that God has planned for men to share together in their association with Jesus Christ. The time to listen and the time to keep faith in God alive is now. Today will not last forever. The end of this age and the kind of life it sustains may be just around the corner!

—ROBERT A. BARTELS

BOOKS

BOOKS FOR LENT

LENT CAN be approached in a variety of ways, as just a glance at the titles of this year's new Lenten books shows. Almost every Protestant emphasis, from the practical to the mystical, can be found, and the reader may choose the one best suited to his own situation.

Through Temptation, by James H. Hanson (Augsburg, 78 pages, $1.50), is a striking series of brief sermons based on the temptation of Adam in the garden and Christ in the desert. Using many of the insights of Dietrich Bonhoeffer, the German martyr-pastor, the author shows the true nature of temptation—that man is tempted to use human means instead of divine to reach the goals towards which all are striving. He applies this principle to everyday situations, and makes open and valid criticisms of today's churches.

Daily Meditations on the Seven Last Words, by G. Ernest Thomas (Abingdon, 143 pages, $2), is a worthwhile book for daily reading within the family, if one does not insist on reading every one of the 49 messages. Careful selection will discover some virile, powerful sermonettes that relate the pain and glory of the cross to life as we find it. The prayers are short and direct, and the suggested Bible readings wisely do not restrict Lenten reading to the history of the passion.

The First Easter, by Peter Marshall (McGraw-Hill, 137 pages, $3.50), is actually a careful editing job from the famous preacher's sermons with notes by his wife. Thus the book is really the passion narrative as seen in the imagination and the now-familiar sermon style of an ingenious man. Occasionally a brief message is interjected into the story, but the main interest in the book is probably for those who find the New Testament accounts not as vivid as they would like. The illustrations by William Hofman are nice.

With Christ in the Garden, by Lynn J. Radcliffe (Abingdon, 80 pages, $1.50), is by a Methodist minister from Cincinnati who once spent an evening in the Garden of Gethsemane and thus writes personalized meditations about the events that took place in the Garden. Thus there are three levels —Jesus' emotions as imagined by the author, his own reactions, and the meaning of the garden events to all people. Although the "cup" becomes a Holy Grail, the author makes it obvious that the Kingdom is a responsibility of today.

Men Who Faced the Cross, by William J. Siegel (Augustana, 85 pages, $2), an Augustana Lutheran minister, who also visited the Holy Land, can make the scenes of the New Testament vivid. With these are mixed the Bible stories, considerably expanded by the author, general theological notes and their everyday consequences. John the Baptist, Nicodemus, Annas and Caiaphas, Peter, Pilate, the penitent thief, Paul and Jesus are dramatized and discussed, and the author's tone is in keeping with the traditional Lenten emphasis on penitence.

The Wonder of Prayer, by Shelton Hale Bishop (Seabury, 95 pages, $2.25), should appeal to those with a mystical bent, and who would like to consider prayer an "approach" to God. The author, an Episcopal priest, leads his reader up the ladder of prayer to "the twofold practice which should characterize prayer life—a life that is lived apart *from* involvement, yet derives its meaning from the experience *of* involvement with the lives of others." The book is dotted with many literary references, and is not easy reading.

The Sign of the Cross, by O. P. Kretzmann (Concordia, 86 pages, $1.25), is a series of brief Lenten sermons by a preacher of the Lutheran Church—Missouri Synod. It is filled with striking, surprising images related to the cross, with a sound belief in the basic "power of the cross." But the au-

thor occasionally lapses into well-worn doctrinal phrases which may be true, but certainly do not require another printing.

M. THEODORE HEINECKEN

THE CHRIST PORTRAIT

Christ in the New Testament. By Charles M. Laymon. Abingdon Press. 256 pages. $3.50.

This is a useful book, beautifully written. Dr. Laymon follows through the pages of the New Testament the delineation of the *portrait* of Jesus. Thus in the earliest writings, those of St. Paul, he sees Paul's portrait of Christ "in such a variety of facets that one is in danger of losing it in the discussion necessary to interpret each facet . . . so many different perspectives that the portraiture may become lost in the analysis."

Of the synoptic Gospels he remarks, "The Synoptics are portraiture rather than biography." In John "the drawing of the lines in the portrait of Jesus becomes a fine art," as John by selection of his material and deliberate intent stresses the sonship and the messiahship of Jesus, and the ultimate necessity of life to be based on him who is the Word of God and the Source of all being.

So the study continues through Acts, Hebrews, the General Epistles, and Revelation, until the reader is aglow with the deeply wonderful and satisfying portrait of the one Lord as seen by the one faith.

The author sees the total effect in its marvelous "dynamic unity in variety" as the final *kerygma* of the New Testament Church."

MARTIN L. DOLBEER, SR.
Thiel College

TESTIMONIAL TO PRAYER

We Believe in Prayer. Edited by Lawrence M. Brings. Denison. 616 pages. $5.

Almost everybody says something about prayer in this large collection of brief statements: from Bob Jones (of Bob Jones University) to Harry Emerson Fosdick, from Howard E. Kershner to Sherwood Eddy, from Senator Dirksen to Adlai Stevenson. This is a remarkable cross-section of 350 Americans prominent in church, state, business, entertainment, etc., etc., and the things they say about prayer are important, personal, effective.

Although each writer has only a page or two, he seems to sum up his whole spiritual experience in these brief paragraphs. Kathleen Norris says, "I base my whole life on prayer." Dr. Gilson Colby Engel says "prayer is the greatest asset of the surgeon." Helen Traubel says "my prayer is a ferocious gratitude to the Almighty."

This is an encyclopedia of opinion about prayer, and not so much opinion as testimony.

G. E. R.

BOOK BREVITIES

The Key to a Successful Church Library. By Erwin E. John. Augsburg. 44 pages. $1.

This simple manual, prepared by one of the leaders who recently organized the Lutheran Church Library Association, affords a whole chain full of "keys" on the mechanics of a congregational library to be operated by and for laymen. There are brief and helpful suggestions on financing, purchasing, cataloguing, arranging, circulating, even assessing fines. The main "key," however—for getting church people actually to use the books—will probably not fit the lock it's supposed to open.

E. A. C.

Light from the Greek New Testament. By Boyce W. Blackwelder. Warner Press. 159 pages. $2.95.

Bible students who don't know Greek are at a disadvantage in getting the full meaning of the New Testament, which can't be perfectly translated into English. This simple book goes a long way in clearing up mysteries. It explains principles of Greek grammar and the functions of various classes of words, and relates this information very clearly to scores of Bible verses.

Common Sense in Marriage. By Herbert A. Streeter. Warner Press. 128 pages. $2.50.

Good practical advice about marriage by a pastoral counselor. It is full of brief case histories which illuminate a great variety of problems.

overseas

First Lutheran pastor trained at Mansfield College begins service

ENGLAND: London. Feb. 5. — ALMOST in the shadow of the bomb-shattered shell of Coventry's old cathedral and the massive, saw-toothed walls of the new contemporary cathedral now taking shape beside the old, a young Latvian Lutheran pastor was ordained in January at ancient Holy Trinity Church. Juris Jurgis, first student to graduate from Mansfield College under the LWF-subsidized Lutheran Tutorship at Oxford University, now serves the Midlands pastorate with six preaching points. Octogenarian Dean Edgar Bergs, beloved leader of the Latvian Lutherans of Great Britain, officiated with fellow-dean B. Fedders, Principal John Marsh of Mansfield College, and the LWF representative assisting.

A Men for the Ministry Conference brought fifteen interested young Lutherans of six nationalities to Mansfield College one Saturday afternoon in January to consider the call and training of the Lutheran minister. Dr. William E. Hulme, Wartburg Seminary professor who is spending a year as Lutheran don at Oxford, arranged the program. Lutheran leaders of Great Britain, members of the Mansfield faculty, and the three Lutheran theological students participated. Prospects for a "home grown" ministry in the multi-lingual Lutheran Council of Great Britain are much brighter as a result of this fine conference.

THE RECENT decision of the Church of Sweden to ordain women was described as "a serious matter" by the Archbishop of Canterbury in his presidential address to the Convocation of Canterbury held at Lambeth Palace recently. Seventy-one-year-old Dr. Fisher reported that he had written a personal and private letter on the subject to his fellow archbishop in Sweden following consultation with his advisers. Since the days of Swedish Archbishop Nathan Soderblom ministers of the Church of Sweden have been allowed to minister in Anglican churches—where women are not ordained. There has been a long-standing and close friendship between these two state churches of "apostolic succession." Gravemens, or complaints, regretting the Swedish decision to allow women to be ordained were presented and handled delicately by the Canterbury Convocation and the sister convocation at York.

An interchange of visits between Anglican and Swedish dignitaries has helped to ease the situation, but interest is still lively. The Swedish pastor in London, recently in the news with a service of blessing at Ingrid Bergman's latest matrimonial venture, has had a busy telephone answering queries about ordination of women in Sweden and appeared on a BBC interview.

RACIAL questions also occupied the attention of both convocations where resolutions were passed urging the Church of England to give greater attention to pastoral care of immigrants to combat racial prejudice. At the York convocation the Bishop of Bradford outlined a "charter" for colored people—including appointment of inter-church committees in big cities to study racial relations, housing and unemployment; opening of inter-racial clubs; and the appointment of returned missionaries to colored neighborhoods.

THE TERM "11-plus" is a cause for anxiety in many English homes. This comprehensive examination given to 11-year-olds determines the future education of English children once and for all

The fortunate top scorers fight for places in classical "grammar" schools and future university careers. Others go to "secondary modern" schools where further education is doubtful. The remainder must be satisfied with technical or vocational schools without any prospect of higher education. Dissatisfaction with a system that allows a child's performance at 11 to decide his future career has been long and vocal.

A recent government White Paper on Education proposes a five-year building program with the aim of making a big advance toward "real secondary education for all." More and better school buildings, more and better trained teachers, smaller classes, and greater opportunity for all are primary goals—to the tune of more than a billion dollars.

Church circles are also interested in this development. At present church schools (which are free) receive 50 per cent of their support from the state but are plagued with old, inadequate buildings and outmoded equipment. Both the Church of England and the Roman Catholic Church have requested that state aid be increased to 75 per cent, and prospects appear good that this request will be included under the new program.

—WILLIAM B. SCHAEFFER

letters to the editor

Which Muhlenberg?

SIR: In the picture on page 7 (THE LUTHERAN, *Feb. 4*) . . . the statue is not of the Rev. Frederick Augustus Conrad Muhlenberg but of his brother, Gen. John Peter Gabriel Muhlenberg. Both men were trained for the ministry but Peter left the ministry to enter the Continental Army while serving a congregation in Virginia. The statue shows him with his ministerial garb falling from his shoulder.

GEORGE L. HEIGES, *President*
Lancaster County Historical Society
Lancaster, Pa.

SIR: Benjamin Franklin and John Peter Gabriel Muhlenberg shared in the government of Pennsylvania in 1785. Franklin was elected president of the state. Peter was elected Montgomery County representative on the Supreme Executive Council of the state. I believe he was also chosen vice president of Pennsylvania.

When for the statuary hall in the Capitol two men were chosen to represent their state, Pennsylvania selected Benjamin Franklin and Peter Muhlenberg. This statue appears in THE LUTHERAN.

(REV.) FRITZ O. EVERS
Baltimore

SIR: There is a time to preach and a time to pray—and also a time for THE LUTHERAN to confuse Frederick Muhlenberg with his illustrious brother, Peter.

GORDON B. FISTER
Allentown, Pa.

The statue shows Gen. John Peter Gabriel Muhlenberg, who left the Lutheran ministry to enter a military and political career. He served as a Pennsylvania representative in the Congress for three terms: 1789-91, 1793-95 and 1799-1801. His brother, the Rev. Frederick Augustus Conrad Muhlenberg, represented Pennsylvania in the Congress from 1789-97 and was speaker of the House from 1789-91 and again from 1793-95.

Ukranian, not Greek

SIR: In THE LUTHERAN of Jan. 21 you related the episode of the Ukranian Orthodox Church of the Resurrection, in the Bronx, N. Y., refusing to pay bingo prizes, in such a way as to give the impression that

the church in question belonged to the Greek Orthodox Church of America. This is not the case, nor is the playing of bingo allowed in any of our churches. ARTHUR DORE
Greek Archdiocese of North and South America, New York City

No bar

SIR: In "Cross Country" you ran an item about St. Andrew's Church, Dover, Delaware, and related the incident of a card-flasher wanting to know when the bar opened at the Veterans of Foreign Wars post home, which St. Andrew's uses on Sunday.

Dover Memorial Post VFW has been operating its building for some five years and never had—nor does it have now—a bar in the building. Neither do its members gather nightly to drink. Dover Post has a fine reputation for community service. During the daytime the home's facilities are used as a classroom for retarded children. The facilities have been freely given for the use of other community organizations.

MILES L. FREDERICK
Wilmington, Del.

For and against segregation

SIR: I have always been taught that Lutherans believe—and were originally pioneers in the belief—in freedom under Christ. To have one's conscience dictated by the hierarchy of the church on earth is an infringement on the rights of the individual under that freedom. Then, by what authority do you, or others high in the organization of the church through which we try to serve our Lord, prescribe my conscience to me with respect to separation or integration of the races, or any other matter not explicitly covered by Jesus' command that we love our neighbor as ourselves?

I am just as sure that God never meant races to be destroyed by integration as you seem to be that the opposite is true. I believe I have the right to so believe without having the spokesmen of my church cast slurs at the members of the church who fail to think that the spokesman is right because he is the spokesman.

Where was your conscience ten years ago, before it became popular in the politically strong north to bid for the favor and the vote of the Negro? Did you lack courage to speak for the right then, or has it only recently become the right?

Martin Luther freed us from the papal edicts that made religion a thing of conformity to the words of men. I choose to remain free. HERMAN GNANN
Springfield, Georgia

SIR: This is the record: 1) The church compromised our belief, at its Dayton convention, on racial integration. 2) Instead of making at least a firm, dignified, honest statement against racial segregation in the U.S., it made a weak, shifty-eyed expression that was obvious to anyone for its lack of moral fiber.

3) The church did this—so it was reported to us—because of the arguments of political expediency put forth by a few of its members, men who are admittedly committed to a social policy that is contrary to the law of Christ. 4) THE LUTHERAN, the chief organ of our church, doubled the compromise by reporting this moral lapse without a murmur of objection.

5) Far from helping us to see our failure and seek ways to redeem it, the editor of THE LUTHERAN gave favorable publicity to one of the promoters of political expediency by putting his picture on the cover of the magazine. 6) The editors further used editorial prerogative to only gently and ambiguously reproach the stand of these men and thoroughly confuse the issue of right and wrong for most people.

7) Finally, the magazine editorial, with its constant emphasis on the word *Lutheran* demanded our loyalty and even our pride in these men because of our common denomination, when as Christians they command neither respect nor pride from anyone.

On an issue that concerns us all, this represents an incredible failure. Here in Africa we are forced to share your shame.

MARGARET D. MILLER
Wozi, Lutheran mission, Liberia

Texas-Louisiana Synod Elects Wahlberg President

By JAMES F. VORKOPER

AUSTIN—Texas-born Philip L. Wahlberg, Jr., pastor of St. Mark's Church in Corpus Christi, was elected president of the Texas-Louisiana Synod at an advance session of the synod convention on Feb. 5. He succeeds Dr. Royal E. Lesher, president of the synod since 1952.

Dr. Lesher resigned to accept the position of secretary of home missions of the Illinois Synod.

Pastor Wahlberg was elected from a field of 16 nominees on the third ballot at the special session held at Messiah Church, Austin, Tex. He is a native of Houston, Texas, attended Texas Lutheran College and Lenoir Rhyne College and graduated from Southern Seminary in 1946.

FIRST WELLWISHER: Dr. Lesher congratulates successor Wahlberg

He served St. Luke's Church, Thunderbolt, and supplied Redeemer Church, Wilmington Island, both in the Savannah, Ga., area, after his ordination, and came to the Corpus Christi congregation in 1950.

Since then St. Mark's grew from a baptized membership of 100 to over 600, built a church, and bought a parsonage and three houses near the church to house its Sunday school departments.

Pastor Wahlberg became known as a radio and television speaker and as guest preacher throughout the synod and beyond its territory.

He served the synod as chairman of the stewardship and constitution committee, has been active in the synod camping program and has been instrumental in starting St. Timothy's and St. Stephen missions in Corpus Christi.

The new president will take some of the duties of his office beginning March 1, but will move to the synodical parsonage in Austin sometime after Easter.

Three new congregations were received at the session. They are: St. Paul's Church, Farmers Branch-Carrollton, Dallas area (Edward L. Wagner, pastor); Holy Trinity Church, Little York, Houston (Paul L. Schmiedel, pastor); and St. Paul's Church, Baton Rouge, La. (Harry M. Rohwer).

Following the session, Dr. and Mrs. Lesher were guests of honor at a banquet at First English Church.

A Lay-Administrative Assistant Is a Busy Man

THE DAILY SCHEDULE of Dr. C. C. Swain, who retired some time ago from North Dakota's State Teachers College, reads like the appointment book of a corporation executive. Dr. Swain is lay-administrative assistant of Grace Church in Phoenix, Ariz., and he wonders sometimes whether he shouldn't retire from his present job and go back to college work.

Areas assigned to him include publicity and public relations, charities, building control, stewardship including budget control, advisor to some organizations. Office routine—checking bills, supervising the mail (last December 2,500 separate items went out exclusive of general office mail), taking care of financial details and administering an endowment fund—takes much of his time.

But he has also been landlord for an apartment building on the church parking lot, has revised the congregation's insurance coverage, and helped the congregation bridge the gap during a change of pastors.

All this, says Dr. Swain, who is 74, amounts to a thoroughly enjoyable job, even if it's sometimes more than he bargained for. Minnesota-born Carl Swain graduated from St. Olaf's College, was a high school principal, state commissioner of rural education in Minnesota, and president of North Dakota State Teachers College for 31 years.

As Lutheran layman, he served eight years on the ELC's board of higher education, was chairman of the church's board of charities and national president of the ELC Brotherhood. His only daughter is married in Phoenix, and when retirement came, Dr. Swain said he would be glad to move south if he found something to do.

THE MAN who needed somebody like Dr. Swain was Dr. Lyle C. Burns, then pastor of Grace (ULC) Church in Phoenix of which Dr. Swain's daughter was a member. Grace, now in its 45th year, is sometimes

Dr. C. C. Swain
Congregations need administrators

referred to as the mother church of Lu theranism in Arizona. It has sponsored tw missions and has a baptized membership o 1,700.

Dr. Burns, also a St. Olaf graduate, me with Dr. Swain in Minneapolis and som time later the retired college presiden moved into the full-time church job. In th meantime, Dr. Burns has left Grace Churc to serve Shepherd of the Valley missio developed under Grace Church's auspice and Pastor David J. Hartman has been in stalled at Grace.

As lay-administrative assistant, Dr. Swai has introduced sound administrative pro cedures in church management. "The co ner church," he wrote in his report to th congregation, "finds itself in the 'stream o life' and in a competitive market that cal for a trained administrative staff."

Calling an associate or assistant pastor to lp the senior pastor deprives other congregations of their chance to call an ordained man. Lay persons with proper training and the right personality might spark her members of the church to assume part the leadership. There's a new field of ll-time church service for laymen, Dr. ain is proving through his work, and race Church's pioneer venture will be followed by many congregations with interest.

ACIFIC SOUTHWEST

utheran Spadework Starts acoima Hospital Project

By LOUIS F. MERTZ

LOS ANGELES—Ground was broken on n. 31 for Pacoima Memorial Lutheran ospital, the intersynodical project that has gained the support of the entire San Fernando Valley.

round for Pacoima Hospital was broken by . to r.) Pastor G. Philip Engdahl, Augustana; stor Donald P. Schneider, UELC; Pastor mer Klenk, Missouri Synod; Pastor Adolph oth, UELC; and Pastor T. O. Danitschek, ALC. charge was Pastor John G. Simmons, ULCA.

It was the second anniversary of the Pacoima schoolyard holocaust, when a falling plane crashed and struck down 74 children at play. Not a single hospital bed was available then for the injured and dying. Children were taken to hospitals far removed from the scene, and it was late in the evening before many anxious parents could locate their children.

Pacoima leaders acted quickly, and obtained $1½ million in federal and state grants for a 100-bed hospital. The San Fernando Valley Lutheran Hospital Association accepted an offer to take charge of the project to raise the remaining one-third of the construction cost. Business, industry and individuals of all creeds rallied to help.

Groundbreaking ceremonies were led by the Rev. John G. Simmons (ULC), president of the association, founded by 49 Lutheran churches of eight synods.

Camping Program Outlined

CAMP YOLIJWA'S nine-week schedule was announced by the Rev. Charles Smith, of Huntington Park, chairman of the synod camp committee. The program is sponsored by the Brotherhood of the Southern Conference, which will conduct a retreat June 5 to 7 at the camp. Camping periods begin June 22 and end Aug. 24.

The Rev. John D. Foerster has resigned as camp director to assume full-time duties as pastor of his congregation, First Church, Redlands. A series of nine pastors will direct the weekly camping periods, with help from business and recreational managers.

FIRST CHURCH, Glendale, voted to borrow $10,000 to complete construction of its church camp, Lutherglen. Pastor Karl Knisley said construction will begin soon on double sleeping cabins and a sanitation unit. Members of the congregation will do much of the work.

Confirmation Rallies Set

PRE-CONFIRMATION RALLIES will be held March 8 in thirteen areas of the synod, for

PACIFIC SOUTHWEST . . .

all young people in confirmation classes together with their parents.

These rallies, held in the afternoon of the fourth Sunday in Lent, are designed to give young people an awareness of the importance of their confirmation vows and the meaning of church membership.

CHURCH COUNCILMEN of the Northern and Southern Conferences held meetings in February, for fellowship and inspiration and to discuss mutual congregational problems. The southern group met Feb. 15 at Grace Church, Culver City; the northern group, Feb. 22 at St. Mark's Church, San Francisco.

ST. ANDREW'S CHURCH, San Mateo, recently burned its final mortgage. The Rev. J. Henry Meyer is the pastor.

FAITH CHURCH, Phoenix, dedicated a ne parsonage. Pastor is Dr. Frank H. Clutz.

New Congregation Thrives

SHEPHERD OF THE VALLEY CHURCH Phoenix, Ariz., was organized just last April The congregation has adopted a budget o $97,000 for 1959. Communing membershi had reached 330 by the end of 1958.

This church, a daughter of Phoenix Grace Church, has been self-supportin from the day of organization. At the an nual stewardship dinner the members en dorsed a church council recommendation t accept an apportionment figure of $25 pe communing member for 1959.

The church expects to break ground a Easter for the first units of its new plant o a ten-acre site.

California Hospital Tests Planned Air Ambulance Servic

OBVIOUSLY there was nothing wrong with Molly Bee. The Capitol Records singing star was smiling as she stepped from the "ambucopter" in a downtown Los Angeles parking lot. The doctors and nurses from nearby California Hospital were smiling too.

As a simulated patient, Miss Bee had been flown from the Paramount industrial section, 19 miles across town, in less than ten minutes. An ordinary ambulance with siren screaming would have taken at least half an hour through traffic-clogged streets.

"This demonstration shows the ease and speed with which this modern form of aerial ambulance operates," said Ritz E. Heerman, general manager of the Lutheran Hospital Society of Southern California, owners and operators of California Hospital.

A permanent heliport is planned atop the nine-story hospital, as part of the non-profit institution's $3 million modernization pr gram for which industrialist John MacLe is campaign chairman. Santa Monica Ho pital has been using ambucopters since 195

Molly, hospital staff, campaign chairman John MacLeod
The photographers were pleased too

ORTH CAROLINA

ynod Sets Benevolence ecord With $649,634

By FRANK K. EFIRD

SALISBURY—North Carolina Synod didn't ake its double apportionment quota, but set new records for benevolence giving in 58. Congregations gave $649,634 on the ified budget of $766,053.

This represented an increase of $138.977, 27 per cent more than in 1957. A total $465,211 was paid to the ULCA treas- y, or 74.97 per cent of the goal.

Forty-four per cent of the congregations ve 100 per cent or more of their minimum signments for 1958.

Covenants totaling $501,569 in 1959 nevolences have been received from 124 the synod's 180 congregations. This year's dget is $675,213.

Seminary Appeal Underway

NORTH CAROLINA Lutherans are busy ising money for the Southern Seminary's 50,000 appeal. Glenn Ketner, of Salis- ry, is a member of the general appeal mmittee for the Southern Synods. The v. John L. Yost, Jr., of Hickory, is cleri- l chairman for North Carolina, and Rob- Rhyne of Charlotte and Mrs. Council wlas of Rockwell are lay chairmen.

Tap Root, a sound picture in color drama- ing the work of the 129-year-old institu- n at Columbia, S. C., is being shown in congregations. Almost half the 76 stu- nts at the seminary are from North Caro- a.

Business Supplies the Power

NORTH CAROLINA business executives, eting at Chapel Hill, were told they are e power structure of society" and that hool integration can be accomplished only their leadership.

The speaker was Harry Ashmore, Pulitzer ize winning editor of the *Arkansas Ga- te,* Little Rock. He praised North Caro- lina for its program of moderation in seeking to solve the integration problem.

"The preachers have failed us," he said. "Worn-out editors have failed. The political leaders have fallen back into unreality. The segregation problem can be solved realistically and rationally by you, the power structure."

The *Charlotte Observer* commented editorially Jan. 30 on schemes to evade the Supreme Court decision on school integration. The newspaper said:

"It is tempting to wonder where the South could be today if one-tenth of the energies that have gone into evasion had gone instead into a reasonable plan of compliance."

"A Venture in Faith"

MR. AND MRS. W. K. MAUNEY, of Kings Mountain, have labeled their gift of $300,000 for a music building at Lenoir Rhyne College a "venture in faith." It is the latest of a series of benefactions to the college from the Mauney family.

The Mauneys said about ten years ago they wanted to give a music building. At that time it would have cost around $200,000. Despite rising costs, they stuck to their promise, and new building plans are on the drawing boards. Contracts will be let this spring.

An outstanding textile manufacturer and an active churchman, Mr. Mauney has been giving about 30 per cent of his net income to charitable purposes.

Christian Unity Stressed

"IT IS NOT ONLY the unity we seek but the unity we have that is important," Dr. Edwin T. Dahlberg, president of the National Council of Churches, told the North Carolina Council of Churches at the annual meeting Jan. 27-28 at Durham.

Other speakers were Dr. J. V. L. Casserley, of New York; Dr. Hazen Werner, Methodist bishop of Columbus, Ohio; and Dean Elmer Homrighausen, of Princeton Theological Seminary.

Record Offering Amount Falls Short of 1958 Goal

By MARSHALL F. MAUNEY

ROANOKE — Stewardship in the Virginia Synod reached an all-time high according to Synod Treasurer George Buchanan in 1958. Total receipts of $401,541 topped receipts of any previous year by $97,500.

Even so, the synod was able to pay only 78.4 per cent of its ULC apportionment and 82.8 per cent of its LWA quota. Twenty-seven congregations overpaid their assignments and 36 others paid theirs in full.

Lexington Mission Organized

GOOD SHEPHERD CHURCH, Lexington, held its organizational service on Jan. 25 with over 200 in attendance. Dr. Luther W. Strickler of Norfolk preached and Synod President J. Luther Mauney officiated.

Mission Developer L. Warren Strickler, II, read the charter roll of 60 confirmed and 85 baptized members. Included were 28 members transferred from nearby Bethany Church, 25 from distant Lutheran churches, five from other denominations and two by confirmation.

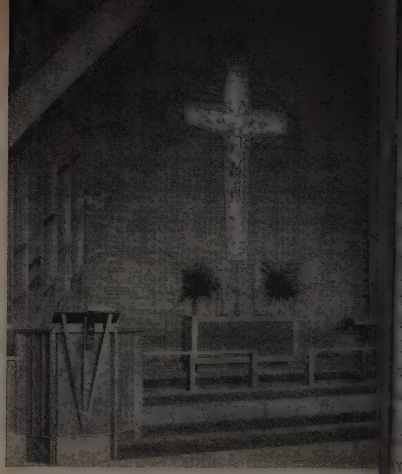
The new congregation is using the new *Service Book and Hymnal* and has its own choir robes provided by some of its enterprising members.

Prospects for future growth appear good.

Charlottesville Church Dedicated

ST. MARK'S CHURCH, Charlottesville, dedicated its new building and celebrated its fifth anniversary on Dec. 14. The act of dedication was performed by its pastor, the Rev. John F. Byerly, Jr., and the sermon was preached by the Rev. G. Martin Ruoss, of the ULC consulting committee of the Department of Church Architecture.

The church building, land and furnishings cost approximately $100,000. Another transept, a standing tower, and an educational building are planned for the future.



Interior of St. Mark's, Charlottesville
Cross-shaped window dominates chancel

Designed by Milton L. Grigg, the con temporary structure seats 266 with a pro posed seating capacity of 300 when the othe transept is added.

The congregation was organized in 195

Churches Observe Lent

PRE-LENTEN retreats were held in mo of the synod conferences during the fir week in February. Dr. Jacob W. Heikkine of Gettysburg Seminary was speaker for th Shenandoah Conference and Dr. Donal Heiges' book *The Christian's Calling* wa reviewed for the Staunton Conference b Pastor T. Y. Mullins.

A NOONDAY PRAYER by every member o St. Mark's Church, Luray, on each of th forty days during Lent for some other fam ily of the congregation will have the pu pose of intercessory prayer for every fami during Lent. A Lenten visitation has al been planned by the evangelism committe to enlist support of the members for speci Wednesday services and during Holy Wee

ST. PAUL'S CHURCH of the Stephen's Ci parish was redecorated during November a cost of $600. The projects included th painting of the interior.

Two Philadelphia Churches Oppose Stand on Masonry

"IT SIMPLY WILL NOT DO for us to open e issue again," Philadelphia Seminary resident Henry H. Bagger told the ULC nvention in Dayton last year. Dr. Bagger as a member of the Joint Commission on utheran Unity, and the issue to which he ferred was the JCLU provision against embership of pastors in secret societies.

He didn't like the provision, he said, but ecause a careful weighing of the situation emed to demand that we yield, I yielded."

wo Philadelphia congregations passed reso- tions at their annual meetings last month pposed to "yielding."

The two congregations, Church of the Re- mption and St. James' Church, expressed ncern over the distinction made in the ovision between ministers and laymen.

Said the resolution approved by the mem- rs of St. James': ". . . It is the . . . opinion many of the lay leaders in this congre- tion, three of whom presently hold mem- rship on synodical boards as well as mem- rship in the fraternity in question, that, ould this proposal become the rule of the nited Lutheran Church, they, as well as all her laymen in similar circumstances, ould be in conscience bound to relinquish eir positions of leadership in the Lutheran urch. The congregation strongly opposes y merger of the church which would in- lve such costly compromises of basic evan- lical principle."

MEMBERS of Redemption Church saw en wider implications. Approval of the ovision, their resolution warned, would tend the ban to "all members of the laity ho serve as members of church councils; nday school teachers and officers; mem- rs of boards, agencies and institutions of e church; officers of congregational and neral societies; and delegates to the con- ntions of synods and the United Lutheran urch (who) would be in duty bound to linquish their posts."

Commented Redemption's Pastor Albert W. Shumaker: "At the grassroots there is much heretofore unexpressed opposition to some of the proposals of the merger."

In the resolution passed by St. James' Church, whose pastor is the Rev. Joseph L. Schantz, it was explained that "this opposition is based on the members' conviction that such legislation of matters that should be left to the conscience of the individual member of the church is a violation of one of the cardinal principles of the Reformation. It is further feared that this proposal . . . may become a first step in the direction of further legislative and authoritarian restrictions which would deprive congregations as well as synods of their rightful autonomy . . ."

World Day of Prayer Observance In Philadelphia Department Store

A PRAYER for the peace of the world was offered by Dr. William Powell, general secretary of the Philadelphia Council of Churches, at John Wanamaker's, a Philadelphia department store.

The invocation opened a program of sacred organ music at the store on Feb. 13 to mark World Day of Prayer. Over 700 church groups in the city joined in observance of the day.

Housing Discrimination Opposed

PEOPLE should be allowed to buy or rent a home anywhere regardless of their race, creed or national origin, a majority of representatives of Philadelphia churches believe.

An opinion poll conducted by the Philadelphia Council of Churches among delegates and members of boards and committees showed that 500 of those polled were against any kind of discrimination in housing, 88 thought there should be restrictions, and 63 were uncertain.

York Boy, 6, Is National Easter Seal Child for 1959

AN ARDENT young Lutheran, six-year-old Philip Little, of York, Pa., is the national 1959 Easter Seal child of the National Society for Crippled Children and Adults.

Philip goes to St. Mark's Evangelical Lutheran Church, where his parents and grandparents have been members for many years. He attends Sunday school regularly, and sings in the children's choir of the church.

During the Easter Seal campaign from Feb. 27 to March 29, Philip's picture and warm human interest story will appear in newspapers and magazines throughout the country. He will make personal appearances on network television and radio, and will visit the White House to meet Mrs. Dwight D. Eisenhower.

Philip was selected to represent thousands of crippled youngsters receiving skilled professional services from affiliated Easter Seal societies. Crippled since birth, he walks with braces and crutches. Expert guidance and physical therapy enabled him to enter school with other boys and girls his age.

Easter Seal Child at St. Mark's Church, Yo
Pastor Luther A. Gotwald and Philip

George Fritch Named Dean For Scranton-Wilkes-Barre

By CALVIN E. HUMBERT

WILKES-BARRE — The Rev. George W. Fritch, of St. Peter's Church, Scranton, was elected dean of the Scranton-Wilkes-Barre District at a special meeting in St. Mark's Church, Scranton.

He succeeds Dr. Francis R. Edwards, formerly of St. John's Church, Wilkes-Barre, who resigned to become a mission developer in Orlando, Fla.

Pastor Fritch has served on the synodical Board of Home Missions, and as chairman of the former conference Inner Mission committee. He was chaplain of the local Pastoral Association for a number of years, and was area chairman of evangelism.

He served the Niantic-Sassamansville parish before assuming the St. Peter's pasto ate in 1946.

Pastor Fritch was installed as dean, a the Rev. Calvin E. Humbert as district se retary, by Dr. Claude Schick, secretary the Pennsylvania Ministerium.

Hazleton District Meets

HAZLETON—A self-study committee w be appointed to chart the future course the new Hazleton District, it was announc by the Rev. Joseph R. Shuster, district dea at a cabinet meeting in Trinity Churc West Hazleton.

The committee will be aided by the ste ardship department of the Pennsylvan Ministerium, Pastor Shuster said. A rep will be made at the April 8 meeting in Tri ity Church, Hazleton.

The Rev. Luther F. Schlenker, assista to the president of the Ministerium, spo to the district cabinet.

W JERSEY

ynod's Mission Churches et High Benevolence Pace

By RALPH I. SHOCKEY

TRENTON—For the first time in seven rs the New Jersey Synod failed to make 0 per cent or better of its apportionment l. But it took the ULCA's doubled ota to break the pattern.

The 1958 achievement was 92.27 per t. Dr. Edwin H. Knudten, synod presit, pointed out that the total of $571,985 ceived was $172,000 more than in 1957. "The churches made a tremendous effort achieve 100 per cent," Dr. Knudten said. he results are noteworthy when we con- r that New Jersey churches gave only 8,000 in 1950, the year the synod was med."

A majority of the mission churches were ong the 49 congregations giving 100 per t or more. Highest mark was reached by od Shepherd Church, Florham Park, with per cent. The same mission congrega- n paid 219 per cent of its Lutheran World ion quota.

Highest amount given by a single congre- ion was $13,000 contributed by St. Paul's urch, Teaneck.

School Leaders Meet

CHURCH SCHOOL leaders in the north shore a held a study meeting in Holy Trinity urch, Manasquan, on Jan. 28. The Rev. rold Floreen, professor of Bible at the heran Bible Institute, Teaneck, lectured "The Importance of Bible Training" and Bible Study of Jacob."

A WORKSHOP for congregational auxiliary cers and parish leaders was held on Feb. n Our Savior Church, Haddonfield. Plans e made for interpreting the functions the auxiliaries in the work of the synod. The meeting was sponsored by the South- Conference's committee on congrega- al activities.

LAY LEADERS of Lutheran churches in the Bergen County area met at a dinner in St. Paul's Church, Teaneck, on Feb. 2. Dr. Henry Endress, executive secretary of the Lutheran Laymen's Movement, was the speaker.

School Addition Started

GROUND WAS BROKEN last month for a $30,000 addition to the church school facilities at Bethany Church, Gloucester. The project includes extensive renovations to the existing basement area, and a new garage.

This is the first substantial building project for Bethany in many years. It was necessary to meet the increasing church school attendance, according to Pastor Dallas Dorward.

"ONE OF THE TESTS of the effectiveness of a local congregation is the degree to which its members serve in community leadership," the Rev. J. Russel Hale told members of Redeemer Church's council in Ramsey.

Redeemer members in public life include John Elliot, mayor of Ramsey; four school board officials, and many others in positions of civic responsibility.

MEMBERS of Holy Trinity Church, Maple Shade, honored the Rev. Ralph J. Steinhauer on the 25th anniversary of his pastorate. A community-wide celebration was held in the school auditorium.

NEW YORK

Holy Trinity Dedicates New Mansperger Chapel

By HERBERT A. BOSCH

BUFFALO — Holy Trinity Church's new Mansperger Chapel was dedicated during the last week of January. Ceremonies were conducted by the pastors, Dr. Ralph W. Loew and the Rev. Matthew L. Winters.

The chapel was intended as a gift by the late Dr. William Mansperger in memory of his wife, and became a bequest upon his death. Mrs. Loren Pearson, a niece, was the first to open the doors.

With the bequest amounting to about

N. Y.: BUFFALO . . .

$300,000, the congregation was able to acquire property adjoining the church, remove unsightly old buildings and provide parking space.

The chapel, of modern design, adjoins the gothic-style church. It is built of natural brick, trimmed with stone and capped by a small belfry. Cost was $225,000.

The free altar of Vermont marble, and the Moeller organ with some ranks of pipes exposed, are other striking features of the chapel which seats more than 200 peopl

At the rear is a meditation room, pr sented by the late Dr. George Haller, friend of Dr. Mansperger. The fellowshi room, for organization meetings and soci functions, is in memory of Miss Flor Brecht.

Dedication events included a recital b John W. Becker, organist and choirmaste and a choir of twenty voices; a display paintings by members of the congregatio and a seminar for laymen on how faith related to a person's home, work and com munity.

Speakers at the seminar included D Loew, Dr. Rufus Cornelsen of the Boar of Social Missions, and Dr. Reuben Gó nitzke, of Minneapolis.

Big Job for Welfare

LUTHERAN CHARITIES appeal closed i year with total receipts of $22,300. Th major portion, $17,500, went to St. John Home for Children and the Home for Age Allotments were also made to the Churc Extension Society and the camp committe

Dr. Charles Bachmann was elected chai man to succeed Mr. Willard H. Herbol A budget of $33,000 was fixed for 1959.

CHURCH EXTENSION SOCIETY held its a nual dinner meeting at Ascension Churc Dr. Alfred L. Beck, synod president, urge the group to continue its efforts to solve th thorny problem of the church in the inn city, and to recapture for the church tho areas of metropolitan life that have bee neglected or abandoned.

THE REV. MASSIE L. KENNARD arrive from Chicago to become associate pastor Concordia Church, the Rev. Edmund Moeckel, pastor. The Board of America Missions is sponsoring the bi-racial ministr

DR. JOHN G. FLECK retired as pastor Parkside Church on Jan. 25. He had be a minister for 44 years, 29 of them at Par side. The congregation held a service thanksgiving at which tributes were paid b friends and community leaders. Later a te timonial dinner was held. Dr. and Mr Fleck will move to Boston, Mass.

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Liverpool Church Dedicates New Education Building

By HOWARD A. KUHNLE

BINGHAMTON — St. Paul's urch, Liverpool, dedicated new education building on n. 25. Speaker was the Rev. lward F. Weiskotten, secre- ry of the Central Conference. Others assisting Pastor Walter Kopp were Ray Grandy, ayor of Liverpool, a member the congregation; Raymond urham, president of the urch council; and Robert J. ansen, chairman of the build- g committee.

The building contains fifteen assrooms, a large fellowship ll, the church office and pas- r's study. The construction is cinder blocks with brick cing. It is the first unit of a oject that later will include a w church building on the me site. Cost of the building, th equipment, was about 75,000.

Dedication of St. Paul's education unit in Liverpool
New church will be second construction project

CONGREGATIONS of the parish served by e Rev. Myron Jaenecke, Christ Church, orwich, and St. Luke's Church, Sidney, be- me self-supporting Dec. 31. During the st year they had received $360 in aid from e Board of American Missions, but voted assume full responsibility this year.

"It is a step of faith," said Pastor enecke. The Norwich church was organ- d in 1947, the Sidney church in 1953.

Mission Ready to Build

OUR SAVIOUR CHURCH, Endwell, com- eted a successful capital fund drive with edges totaling $43,592.60 for a first unit. most one-third of the member families re involved in some phase of the pro- am, according to Pastor Albert L. Haver- , Jr.

Preliminary work in Endwell was carried t by the Rev. Paul J. Tritschler, of Holy Nativity Church, Endicott. Pastor Haversat took over after his ordination in June, 1956, and services began the following September in the Endwell fire hall. The congregation was organized in 1957.

Construction is set to begin on the church's 4½-acre plot this summer.

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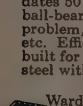

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N. Y.: BINGHAMTON . . .

Wednesday Coffee Hours

SOME CHURCHES of the Central Confer ence are extending Wednesday Lenten serv ices to include a coffee hour. Typical is S Peter's Church, Verona, where Pasto George Kenyon holds a 15-minute questior and-answer period following the 30-minut worship service, followed by refreshment in the church basement.

Pastor Allen K. Griep, of Good Shepher Church, Fayetteville, uses the coffee hou to introduce subjects for discussion, such a symbolism, the apostolic fathers, and th occasional services.

SYRACUSE Ministers' Association held pre-Lenten retreat at First English Churc on Jan. 27. The leader was Dr. Rudolp Karl Bultmann, Lutheran theologian fro the University of Marburg, Germany, wh is currently teaching at Syracuse Universit

LUTHERAN SOCIETY of Syracuse and Ono daga County, headed by the Rev. Edwar F. Weiskotten, is soliciting annual membe ships at $1 to underwrite its program. Th society sponsors a confirmands' rally, Amer can Field Service, audio-visual aids, th Reformation service and other church pr motion projects.

Will Study in Oslo

CONFERENCE PRESIDENT Melvin E. Yeark pastor of St. Paul's Church, Johnson Cit has been awarded a Samuel Trexler Fello ship by the New York and New Englan Synod.

He will study sociology at the Universi of Oslo's International Summer Scho specializing in the effectiveness of the chur in its community. Pastor and Mrs. Year will sail for Oslo on June 23, returning abo Oct. 23.

A NEW DISTRICT of the Luther League being formed in the western section of t Southern Tier. Leagues in ULCA a Augustana churches of Corning, Elmi Horseheads, Spencer and Ithaca are cluded. A vocational rally was held Ithaca on Feb. 8.

Make haste, O GOD, to deliver me;

MAKE HASTE TO HELP ME, O LORD."

Psalm 70:1

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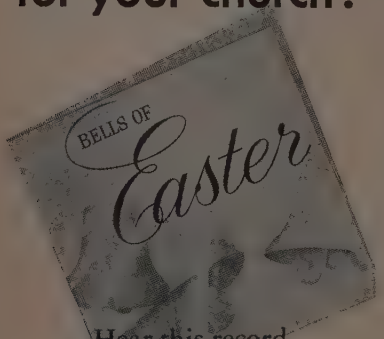

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OHIO

Dayton Church Buys Site For Possible Relocation

By E. RUDOLPH WALBORN

COLUMBUS—Second-Trinity Church, Dayton, has voted to return to the name of Trinity Evangelical Lutheran Church, one of the two congregations which merged in the mid-1920's.

The church also purchased a five-acre site on Route 48, five miles north of the present inner-city location, in a growing residential section. Relocation may be necessary because of plans for an expressway to pass through or touching the present property on McDaniel Street.

The Rev. Warner C. Holgren is the pastor.

New Parsonage Dedicated

ST. JOHN'S CHURCH, Uniontown, dedicated a $25,000 parsonage and an electric organ. The parsonage was occupied by the Rev. Stanage A. Scott, who succeeded Dr. Henry C. Roehner as pastor last spring. Dr. Roehner is living in retirement at a rest home.

EMMAUS CHURCH, Cleveland, acquired its first parsonage, for the Rev. Luther H. Buchholtz, pastor.

ST. JAMES' CHURCH, East Cleveland, purchased a property on which to build a parsonage. Men of the church installed the carillonic bells from the old church in the new building.

Education Building Planned

ST. JOHN'S CHURCH, Ingomar, has purchased a 1½-acre plot adjoining the church for an educational building. The congregation already has raised $38,000 for the project.

CROUSE MEMORIAL CHURCH, Tiro, has dedicated a $25,000 educational unit. The addition is a one-story frame structure providing six classrooms, rest rooms and assembly hall. No debt was incurred.

Caribbean Synod Organizes Second Evangelism Mission

By FRANCISCO MOLINA

PUERTO RICO—Briefing sessions for lay aders in preparation of the coming evan- lism mission are being held in Puerto Rico d the Virgin Islands under the leadership Dr. James A. Keisler, Jr., ULC Southeast ld director of evangelism, and of the Rev. rminio Díaz, Caribbean Synod evangel- n chairman.

The mission, scheduled for the first part the Lenten season, differs from the one ld two years ago in a few details.

There will be more intensive participation young people. There will be only one ly in the Puerto Rico area instead of two. missioners will come from overseas and ly local missioners will be used.

Interviewed upon his return from briefing sions in the Virgin Islands, Chairman az expressed hope that the mission would ng good results.

PLANS are under way for the purchase of a lot at "El Comandante" suburban development, Carolina, and another at "Lomas Verdes," Bayamón, for the extension of the Lutheran field in Puerto Rico. Both sections are undergoing rapid growth.

A Lutheran clergyman, the Rev. David Acosta, has moved into the Board of American Missions' property at the Extensión Reparto Metropolitano to start a new mission.

In Hato Rey, Río Piedras, the pastor of Messiah Church is about to move out of rented quarters into the parsonage recently bought through a Board of American Missions' loan.

In Frederick Church, St. Thomas, plans are in progress for a parish education unit. Need for a parochial school is acute.

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CARIBBEAN . . .

William G. Arbaugh were held in the Caribbean as the former BAM secretary of Latin American Missions visited the field toward the end of December.

Recognition was given to Dr. Arbaugh's contribution to the development of Lutheran ism in the Caribbean.

Dr. Arbaugh was a missionary in Puert Rico from 1928 to 1945, served Lati American congregations as board secretar from 1945 to late last year.

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CENTRAL PENNSYLVANIA

EARLY, HENRY R. From St. Paul's Church Newville. To Flohr Church, McKnightstown.

RUBY, CHARLES H. From Epiphany Church Harrisburg. To First Church, Philipsbur

GEORGIA-ALABAMA

DERRICK, CLARENCE K., JR. From Mon gomery, Ala., mission developer. To Ou Saviour's Church, Albany, Ga.

PETREA, RAYMOND. From St. Timothy Church, Hickory, N. C. To St. Jame Church, Brunswick, Ga.

ILLINOIS

SPAID, JOHN M. From Reformation Churc Elmhurst. Synod secretary for education camping.

INDIANA

BIRCH, ALBERT E. From St. John's Churc Elwood. To St. John's Church, Napoleo

SOUTH CAROLINA

BERRY, S. WALLACE. From Edinburg pa ish, Va. To Mt. Calvary Church, Johnstc

SHEALY, CHARLES J., JR. From St. Luk Church, Thunderbolt, Ga. To Gra Church, Rock Hill.

SHEALY, GEORGE B. From Fairfax paris To Silverstreet Church, Silverstreet.

TEXAS-LOUISIANA

SCHNEIDER, CARL F. From Faith Chur San Antonio, Tex. Retirement.

VIRGINIA

HITE, GORDON C. From Manor parish, M To Holy Communion Church, Por mouth.

— DECEASED —

THE REV. ULLA E. BAUERS, 67, p tor of St. Paul's Church, Bayonne, N. died Feb. 2.

Pastor Bauers was a native of Philadelia and a graduate of Temple University d Philadelphia Seminary.

Before coming to Bayonne he served Holy irit Church, Philadelphia; the North ater Gap-East Stroudsburg, Pa., parish; deemer Church and St. Luke's Church, iladelphia; and Holy Trinity Church, gnolia, N. J.

Surviving Pastor Bauers are his wife, the mer Mary Louise Muench; three sons, rton, Berlin, N. J.; Ulla, Jr., Pomona, lif.; and the Rev. Robert Bauers, Brook-, N. Y.; and a daughter, Mrs. Caroline nton, Philadelphia.

Funeral services were conducted Feb. 4 St. Paul's Church, Bayonne, by Synod sident Edwin Knudten and Dr. Edwin J. ibb, pastor of Redeemer Church, Jersey y.

Burial was at Greenmount Cemetery, ladelphia.

MRS. JOHN A. MILLER, 75, died Feb. 4 Davenport, Iowa. She was the wife of John Miller, pastor emeritus of St. Paul's urch, Davenport.

Mrs. Miller, the former Elizabeth Matilda vats, was born in Detroit.

n addition to her husband, she is survived a daughter, Mrs. Karl J. Danielson, St. l; three sons, the Rev. Jerome A. Miller, or of Atonement Church, Racine, Wis.; Rev. Emerson L. Miller, pastor of St. l's Church, Davenport; and the Rev. hard A. Miller, pastor of Scalp Level par- Pa.; three sisters, Mrs. H. F. Zehnder, s Margaret Kowats, and Mrs. Robert ing.

uneral services were conducted in St. 's Church, Feb. 7 by the Rev. William Eller, pastor of St. Mark's Church, enport.

RS. MARY MATILDA SHARP, widow Dr. H. Hall Sharp, former pastor of St. e's Church, Cumberland, Md., died in berland Jan. 27. Dr. Sharp preceded n death in 1954.

he former Mary Matilda Martin was in Gettysburg, Pa. She is survived by a son, Martin B. Sharp, Cumberland, and two sisters, Mrs. J. K. Robb and Mrs. Victor B. Hausknecht.

The funeral service was conducted on Jan. 30 at St. Luke's Church, Cumberland, by Pastor William R. Snyder. Interment was at Enola, Pa.

FOR YOUR INFORMATION

AD POLICY

THE LUTHERAN will NOT accept ads urging church organizations to offer items for resale for church profit. Ads seeking individual agents and in which no mention is made of church organizations or church profit are acceptable.

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IN CONCLUSION . . . . . .

WE PROTESTANTS don't have to eat fish in Lent. But we should be doing something drastic, if these days are to be different from other days of the year. My suggestion is old fashioned: let's celebrate Lent by stepping up our Bible reading both in amount and intensity.

Every year we get further away from the world that lies inside the Bible. Most of us, of course, don't have the training to keep up with the scientists who are creating the intercontinental missiles. But their way of thinking—careful, logical manipulation of complex facts, from which come amazing discoveries—is the way all of us try to think these days.

People who wrote the Bible weren't interested in that sort of thing. They never learned anything important about astronomy or mathematics. They were concerned about the meaning of their existence, not machinery, and they found this meaning described in one word, "God." Perhaps in 1959 this is a word which only poets and very simple people can understand.

FROM THAT ancient world in which the Hebrew people were writing their Scriptures and the Greeks were producing their pioneer scientists, these two tracks in human development were laid down.

To the Hebrews, the "chosen people," with their picture thinking, their poetic insight into the meaning of life, was given the revelation of the God who like a Father pities his children. The Greeks, in a crude way, found out about atoms. Their great men, if transplanted into the 20th century and to the University of California laboratories, would soon catch up with the latest knowledge in atomic physics.

But where are men today who full understand that if we send the speedies rocket out beyond the farthest star, ther we will find God? We have been de veloping our inheritance from the Gree scientists more rapidly than the inheri ance from the men who wrote the Bibl And the danger, which most people re ognize at least vaguely, is that we los our understanding of the meaning of lif

TEXTBOOKS in science are out of da in 20 years. But the great book whic holds together the things God told h chosen people is still with us. It throb against our eardrums with its ancie rhythm. It is necessary for us only open it, to the Psalms, prophets, parable to let its eternal wisdom take possessio of us. There we find the Man in who this wisdom reaches its perfect clima

But we have to come to this book wi a near-desperate desire that the Wo which God spoke to men of old times will speak also to us. This isn't a bo you may read at bedtime to put you sleep. In it the great mystery of existen is probed to the depths.

You can get, if you are interested, sorts of "how to read the Bible" guid books. Maybe you won't need them. T main thing is to remember that this is a book of science. It's on an entir different wave length from the laws thermodynamics. But it never needs writing. In it we encounter the tr about life.

Lent is an excellent time to incre the amount and ardor of our patie tremulous, insistent reading of the preme book. We discover it is mu more than a book. It is a present-d meeting place with God. —ELSON RUF

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